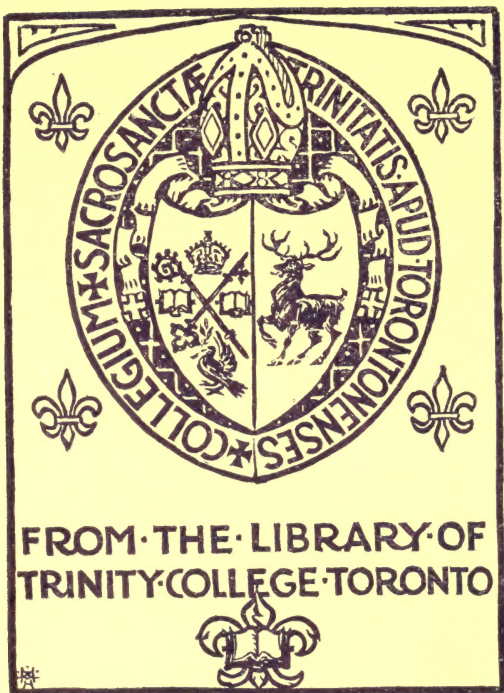


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## PREFACE

THE first six chapters of this book were written for delivery at Cambridge as the Pastoral Lectures of 1910, and they are printed substantially as they were given, a fact which will account for the colloquial tone evident throughout them. The last chapter consists of a lecture given to women at Cambridge in the same term.

My one aim has been to give "atmosphere" to those whose hearts turn to work abroad, and I cannot but believe that the advice given me by very wise men and women for special use in these lectures will be warmly appreciated by those who read these pages. I account myself fortunate in having elicited so much wisdom from our most experienced workers for the sake of a younger generation.

Of course I have not attempted to cover all lands or all problems. There are manifest

gaps, for the filling of which no space was available. One whole continent is virtually omitted—South America. Perhaps it was as well that I was unable to attempt to delineate the problems of a continent far too little studied, and one that must be much in the thoughts of missionary leaders in days to come. If there is one question more than another which would spread dismay in an examination paper set for missionary experts, I shrewdly suspect that question would be, "Give a succinct account of South American problems, and your own solution of them."

I dedicate these pages to the younger generation, especially in my own University. May the young far exceed the old in wisdom, love, and power for the Great Cause.

If I can be of any use in giving advice personally to this younger generation, I shall account myself happy.

H. H. M.



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## CHAPTER I

# ATTITUDE, TEMPER AND PRINCIPLES FOR SERVICE ABROAD

I HAVE in these chapters to treat of work abroad, choosing for my purpose certain tracts of the world, and giving the largest share to the non-Christian section. In doing this, however, no one will suppose that I am belittling the case of our own people in vast regions of the earth. There is really no duty more noble than this, none of more signal importance: so much am I persuaded of this, that we have no right to make comparisons between preservation or edification of professedly Christian people on the one hand, and the evangelization of non-Christians on the other, to the detriment of one or of the other section. We place these duties in parallel columns, stating at once that they are equal in importance, and God calls us to one or the other according to His will. But though I hold this as truth, I also find that the problems of ministry among our own peoples

anywhere are more or less of the same character. Therefore I have devoted to them but one chapter.

Let us define first our general attitude towards "service abroad." Do you feel called to be a pioneer somewhere, away from the land of your birth, and in conditions more primitive than those in which you have been brought up? What lessons and warnings ought to be impressed upon you?

One sentence is sufficient on the score of physical fitness. No one, I think, has any right to think of service abroad who is not fit to go anywhere as a soldier. Of course there are exceptions to every rule, and in this case splendid exceptions. But, broadly speaking, my statement is true. At any rate, it is not wise for any of those associations which aid in the training of men for work abroad to take any who cannot be passed as fit to go to any land. There is far more physical pressure on the man who is a pioneer—far more demand, in fact, especially on his nerves. We may now pass on to the deeper questions.

In regard to them I proceed to make answer to the best of my power. What is the state of your own faith? Do you possess what can be understood by the phrase "personal religion"? Is it of so definite a sort that it can propagate itself? There is a faith which may save yourself but is not likely

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to save any one else ; it has not force enough to work miracles on others. If you have only this do not go abroad ; at least, you will do so at your own risk, for you may lose your own supply of faith altogether in a sphere more lonely, more tempted, less sheltered. And yet there is something to be said on the other side. There are for the Englishman many new proofs of the power of God's grace, numbers of his own race in terrible surroundings preserving their faith and character, whole races accepting Christ and proving the Lord to be what He claims to be. This side of the problem must be stated as against my warning.

It may be that the rude blast of which I warn may startle and then force us nearer to God ; but I give warning that it may be the other way. A priest may in a pioneer land even be found to have become a hotel-keeper, a policeman, a farmer ; at any rate, I have put the warning in the forefront not in order to daunt any, but to call on all to win the true "personal religion," to heat the furnace of devotion hotter, to urge men to times of silence in retreat, to much communing with God, to habits of discipline formed now at home, to simple living for the Lord's sake as being the possession of a fortune no one can take from us, and to lay all at the Lord's feet. All this is possible by prayer and seeking, but it is a great task, quite as

great as the acquisition of any science ; it is more, it is the great romance of life to realize at last a life here on earth not of faith but of sight ; to have seen God, to know Him in Christ better than anything else in life, to have heard His voice and to know that He has heard ours. It is the great secret worth all other knowledge, one that we may be unable to impart to any others directly, but the indirect effect of which is the working of miracles. It can change the hardest of human hearts, introduce to mankind new springs of action, and alter the course of history ; in a word, it can do God's own work on earth. I cannot say that we may expect to attain to all this in the days of our youth ; but I do believe that we may gain so much of it as to put us beyond the reach of corroding unbelief, because communion between ourselves and our God has become the primal fact of our existence, a knowledge based on experience.

If we go abroad we shall need this foundation for many other reasons. For example, we shall realize practically that God in Christ, so sure a fact to ourselves, so altogether the greatest of good tidings in our own experience, is not known in any full sense to the majority of mankind. He is also rejected by vast numbers who have heard of Him, but disbelieve. We shall meet with those who have morals



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without God, and God without morals; who believe in duty, but without divine sanction, however illogical it may appear to us, and others who largely keep the second table of the commandments without acknowledging the first. We shall meet some who have fallen from the Christian faith into palpable heresy, but who are clearly better men and women than they used to be. We shall watch with anguish the miserable inconsistencies of so-called Christians alongside of what we confess to be the nobler life of non-Christians. We shall note at first hand that "every religion has its venerated names,"<sup>1</sup> men worthy of the highest respect who groped grandly for the highest truth with what light they had.

What effect will these experiences have upon us? It is not difficult to imagine what the sinister effect might be were ours the mere conventional faith of our nation's, not our own hearts', experience. But if we have truly fashioned our armour we shall not be destroyed by doubts which have been in existence since the world began, and certainly since there came to mankind what we mean by a historic revelation. We can take our perplexities, as Hezekiah took Rabshakeh's letter, into the Sanctuary, and leave them there for solution in God's own time. The mystery of life, of spiritual

<sup>1</sup> Grant.

life, of the cause of God itself, will deepen; at times it will be almost a joy not to know, much in the same way as a soldier leaves the conduct of the campaign to his general, prepared to do his own part in humility, never doubting the truth of the cause for which he contends. We shall probably sum up our conclusions by saying that there are masses of men who are better than their religion; but, on the other hand, no Christian who has ever lived, or ever will live, on this earth, can ever be as good as his religion.

More than this, and strange as it may appear to some, the great strength of our own Christian conviction will make us the most generous of men towards other faiths. We note it in the "Gospel of Life," by the late Bishop Westcott, in Patteson and Selwyn, in French, in Bickersteth, in all such missionaries, and they only follow the Great Master who has so written that the Scripture contains no word of our Lord spoken against any other religions: all Buddhists, Confucianists, and such other peoples, are referred to in the words, "Other sheep I have which are not of this fold: them also I must bring." The deepest Christian is the most likely to believe that God, the Father of mankind, has spoken somehow, and in some fashion, to every sentient human being since the world began; he will allow the term "inspiration" as

affecting in some sense all men; if at the same time he may hold, on the other hand, the term "revelation" as a Christian fact. And because I cling to the belief that every true Christian must be also a gentleman—it is the Christian who has the most tender respect for the true convictions of any one whomsoever—any view of the unseen must be to him a thing for reverence, as the best his brother man has; and it becomes to him a work of lifelong interest to study such faiths, separating the gold from the dross. More and more, I think, he will tend to preach<sup>1</sup> "This is true," rather than "This only is true," or "This is not true." Do not misunderstand me. There is a time to cut down as well as a time to plant, but the work of destruction will never be to a true missionary as the work of planting; and to the fullest extent he will rejoice to utilize all the best of that which he fells, just as the experienced axeman in the Australian bush saves all the wood he can for the road he is making, the "corduroy" road, as he calls it, the first possible path for traffic. Go to the true Christian gentleman if you wish to learn how to "study genially" the faith of a brother man of another race.

I think we shall have already realized that if we go abroad for pioneer work in the Church of

<sup>1</sup> Grant.

God our duty really consists in the establishment of two fundamental truths—the *Fatherhood of God* and the *Brotherhood of Man*: both truths of enormously increased difficulty away from home. Let us try to be convinced of them at home first ; but even so the strain upon our spirit and intellect abroad will be equally great in the case of both of them. They are one truth in different aspects : we cannot separate them, and our pride of race will stand terribly in our path. If we analyze our feelings abroad we may detect the existence of thoughts which at home may seem grotesque ; the undefined feeling that it is almost an impertinence for a man of another colour to believe in the Englishman's God, or to wish to worship with him that Blessed Lord who, in spite of the New Testament, must have been born in London for the special benefit of the Anglo-Saxon, or at least, of the white races ; that there must, after all, be local gods, each good enough for a particular race. We shall, moreover, be full of preconceived ideas of the fitness of things, of unjustifiable predilections, of race antipathy. We shall discover how little we possess of the grace of humility. There will be sore need for grace to believe in the universal Fatherhood of God and all its corollaries : namely, that God has no favourites ; that the more advanced races are elected for higher duties, but

not to a greater inheritance ; that Christ took unto Him the nature of every race in the world, and bore it to the Father potentially redeemed ; that the lowest race is a brother race, and is not so low as are members of our own kin who have sank below paganism, and are the despair of angels, as of men.

But here let us distinguish. What conclusion do we deprecate when we speak of all races being, to the Christian, brother races ? The white man uninstructed in these problems flies at once to questions of intermarriage, supposing that the brotherhood of man involves intermingling of blood of races almost promiscuously. The true attitude can be indicated in a few sentences. The races of man have differentiated themselves in the course of ages just as have the organs of a highly organized body, ascending in the scale from the lower stages of life. If we take the fingers of the hand as an illustration, then one race has branched off as the thumb, another in an opposite direction as the little finger : each has its appointed office ; but, so to speak, we cannot mate the thumb with the little finger. If we turn to the human body as the complete organism, then the races are the various organs—the eye, the hand, the foot ; each indispensable to the extent that without any one of them the body has a

mained life shorn of some power or aptitude. We cannot, so to speak, mate the eye with the foot. Specialization of functions has been complete.

It is, I imagine, unscientific, and certainly it is unchristian, to scoff at difference of functions among the various races of mankind. Yet this is what we are tempted to do. In the tropics we discover races changed out of knowledge from those in temperate regions. Climate and general environment have had much to do with it in order to fit man for temperate or torrid zones; yet this very fitness is the cause of offence to our dull imaginations. Intermarriage, however, is a different matter. In many obvious cases it is nothing less than a sin; it should be illegal and punishable, and it is an evil to both sides. There comes a point of course, a question between two races not so far apart, where it is not easy to decide; but we know enough to-day to be able to add a new Table of Prohibited Degrees to the one already existing in the Prayer-book. There are some persons too nearly related to be permitted to marry, and in the same way there are some races too far apart now to think of such unions. Each of these must perform its own part in the common brotherhood, and be held worthy of all honour by the rest of the family in so doing. It would be



as wrong for some races to intermarry as it would be for a man of fifty to marry a child of six.

Perhaps I have said enough to emphasize the enormous importance of preparation at home for work abroad. But, again, all experience makes me say: "Do not specialize too soon; lay broad and deep, as deep and as broad as ever you can, the general foundations of a liberal education; imbibe to the fullest extent, if you have the opportunity, what the Universities and our best colleges exist to give. You will need it all if you undertake the special service of God at home, far more will you need it if you go abroad, where you are brought face to face with other civilizations and numberless conditions of life of which at present you have little knowledge. If you have not acquired a fairly liberal education before you come up to an university, do not plunge into theology at once for your degrees; take any other great subject first, become familiar with the thought of men of the past and present—in philosophy, or history, or poetry—before you reach your theology. What you have to do here is to fashion your Range-finder, to get as broad a base for it as possible, to be able to judge distances accurately throughout life. You are going into the forefront of the battle, away from the sheltered home; you will be continually brought face to face with eclectic

systems of religion : how are you to judge the differences, detect the mixtures, discern the true from the false, know when you may be silent in perplexity, and when you can speak clearly, unless you have gained in these years of study, to the fullest extent, the humility of the wise man together with the power of the educated man? If you are deeply in earnest already in the Lord's work you may be tempted to believe, I say it with reverence, that God Almighty is in so great a hurry that He must have at once the aid of a very immature person that His work may not fail."

No ; ours is an age-long battle, and it needs well-learned men in each generation. It is no unfaithfulness, it is wisdom, that calls us to study to the fullest extent during these years of preparation. Remember, too, that all our ideals are rising in this matter, and it is probable that from University men ere long a post-graduate course will be required if they are to be missionaries, apart altogether from the Theological College course, in order to lay deeper still our foundations, and, consequently, to supply the mission field in future with humbler and ever humbler men.

At this point it may be asked me whether there is not something fixed on which to rest. Amid so much that is mysterious and new and humbling in work abroad is there no rock on which we may

stand as on firm ground? Speaking as a Churchman, I have no doubt that there is such ground; nay, more, that we shall have cause oftentimes for thankfulness that it is our heritage. We have, at least, this fixed point: we go to plant the Catholic Church. My meaning will be obvious. There are certain principles which are fundamental to the Anglican Churchman; we may collect them into the phrase "the Historic Episcopate," or enlarge the phrase and speak of the Order of the Church, its Sacraments, Creeds and Apostolic Succession, its temper and attitude towards the past, the present and the future; it is this that we plant.

Upon the other hand, we shall have missed the acquisition of a liberal education, and one of the special uses of an university, for example, if we do not full justice on every hand to the splendid Christians, and their Church systems, with which we are not in communion. It is one of the best blessings of these days that we have come in things Christian to differ as friends, as real, warm-hearted friends, who have a genuine and hearty respect for others' opinions, and a reverence for the members of such Churches wherever we meet them. It is a very old controversy which is designated to-day as "Institutional," as against "non-Institutional," Christianity, with every shade of opinion between

the two distinct ideas, and very noble Christians are ranked on each side, the best of each being worthy of equal honour as true Christians and workers of miracles. There can be no doubt on which side we English Churchmen are enlisted. To us the Church is a vertebrate creature, and its framework in main outline is fixed : the experience of two thousand years leads us to call its fashioning divinely guided and meant for the stability of the Faith to the end of time. To this we Churchmen are committed beyond recall in whatever land : if anywhere there is to be a stable Church fit to cope with the storms from every quarter and for all time it must be on the ancient foundations. And here again I come back to my seeming paradox. I assert that he who is convinced of this can be, and should be, more gentle, more respectful, more reverential towards the good men who differ from him than those whose views are more fluid. His is the old *régime*, the most courteous to opponents, the most quick to make due allowance to the other side from their standpoint, the most ready to acknowledge its own failures, the most generous in combat, the most in the habit of understating its own case, whether from a sense of chivalry or prudence or both. Thank God we are not called upon, as some parts of the ancient Church at present seem to be, to

put any limits to the value of God's work among Churches which are not upon the ancient organic foundation, as we hold it. We are glad to own that the actual individual conversion of souls does not rest of necessity upon the membership of any Church: for this first step no Church is needed. It depends upon one thing only, upon union between Christ and that soul in Christ's own way, without intermediaries, even without sacraments. It is the work of the Holy Ghost moving mysteriously, tied to no one means, and known by the effects produced. Wherever we Anglican Churchmen perceive those fruits there we confess the working of the Spirit of God. And if we believe this, then it is a sin not to reverence all such Christians, to sit at their feet whenever we can, and to honour them and respect their convictions just because we also have our own strong foundation principles. Our differences, of course, gather round the question of the stability of the Church, as I have stated already. We believe we are responsible for this to the end of time, and must lay the fabric of the earthly Temple stone by stone, each resting upon its predecessor. Nor can I help believing that in days perhaps soon to come upon us there are many thoughtful Christian people whose praise is in the Gospel, and from whom we have very much to learn; who will look wistfully

at us, and perhaps in God's good time to us, to help them in solving the problems of the creation of great national Churches in lands yet, for the most part, non-Christian. There must come the perplexing question soon what is determinate, fundamental, necessary as proved by experience, in the creation of an organic Church. Is there no essential structure, no unchangeable creed based on the record of battles won and a statement of unquestioned facts? Is everything to be an open question in Churches of the future? Is there to be no check on private judgment, and on the temptation to an eclectic religion, or on the wisdom of one single generation?

The spirit in which we differ may be further illustrated. The instructed, and therefore courteous and wise, Churchman endeavours to view modern Christianity as from a balloon, from the upper and serener air, with the result that objects take their right proportions, or, at least, appear to do so more fully when viewed from a more lofty standpoint. What he once knew as hedges, impenetrable, prickly, and a complete barrier to intercourse, are still viewed as facts to be reckoned with, but they now look to be mere lines of division. It is no sign of wisdom to ignore facts, but there is a heavenly spirit which, while yielding up no firm convictions, yet behaves in a true Christian manner



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towards every true Christian, although he is not of our own immediate household. If we go abroad to work for God as ministers of His ancient Church, we shall specially need to learn this truth. But be assured of your own position, in order that you may be fair to those who have chosen their own position. There is little need to-day, I think, for those who have no defined position: they do not really make for unity, the great unity which is as a golden hope of the future.

Let me now enlarge on a subject to which I have already alluded, namely, the avoidance of premature specialization. For example, is it possible, except in rare and very special cases, to decide at eighteen whether a public school boy in the sixth form, or a young man in business or the workshop, has a real vocation for work abroad, as against life work at home? Is it possible to go one step beyond a possible vocation for Holy Orders, but one yet to be tested in the freer air of an University? We are coming to the conclusion that not until the second or third year at a college can you begin to be assured on such a point. Again, it is in line with all modern educational ideals that those who have vocation for Holy Orders should be trained together, and grounded in the same manner for as long as possible, and that somehow, I know not how as yet, the present

ideals of purely missionary colleges will be modified on these lines, and for the same reason, namely, to delay specialization to as late a period as possible, and correspondingly to broaden the base.

The same principle affects the very delicate question how far it is possible among strong and healthy young Englishmen to press the devotional side early in life, to expect the deeper spiritual life before the time for it may have come. We older men are apt to forget how little we could endure at the same age. I believe our danger lies in expecting the flower before the stem has grown. Our wisdom lies, I think, in carefully watching men, but behind the scenes, if they are at an University; to introduce them to the best influences, and to let them work indirectly; to formulate few rules, and to guard them from too many evening meetings, even though they are conducted by the best men; to expect that in a fair proportion of cases it may be made plain to such men that God means them to be good laymen rather than conventionally minded priests, just as on the other hand we expect the most unlikely material suddenly to be fused into very noble instruments in the ministry by the fire of God.

Again, it is our custom to say in general that no one can be worthy to be a pioneer abroad who

has not been first a standard-bearer at home ; who has not proved that he possesses gifts of leadership, and has shown perseverance in the discipline of teaching the young and wilful in a Sunday school. Personally, it is impossible for me to exaggerate the blessing of Sunday school teaching in Jesus Lane School, at Cambridge, during every Sunday of my Cambridge career. Experience leads me to say that in some such way we must test our vocation, and become assured that we are prepared for pioneer life, with its generally small congregations and very simple foundation laying.

One thought may be new to some, since it is only now being fully realized by the leaders in the mission field. Up till now it has been generally supposed that if we feel we have no vocation for the work of evangelization as compared with that of the pastor, therefore we are necessarily called if we go abroad to English-speaking communities of European origin. This is no longer the case. Indeed, it would be a disgrace to the Church if, after so long a time, there were not large communities in almost every land whose Christian life has entered on that secondary and perilous stage where edification is of supreme importance. Almost the whole world lies before us, whether for pastoral or evangelistic work. Numbers of our Bishops find their chief anxiety to-day among the children and

grandchildren of converts. In India, in China, in Japan, in Africa, east, west, south, in the South Pacific, on the American continents, history is repeating itself. But it is not only the young man looking forward to Holy Orders who has not realized this; it is the English traveller who is just as much at fault. He looks on every one who calls himself a Christian if he has a dark skin as though he were a potential martyr, or a St. Paul who has seen the Lord. He has forgotten the so-called Christianity of his own land, peradventure of his own life, the feeble, conventional type which leans upon public opinion at home for the best in it and falls very low when he passes outside its influence. All round us abroad we may "cleanse and defend" the Church which is everywhere reaching the stage which to most eyes lies outside romance. Either way, as a pastor or an evangelizer, give yourself to it as a noble, a life-long, work; give your youth to it, and also give to it at least a good many years of unmarried life. The married pioneer in the full sense is somewhat of a contradiction in terms. Begin at least in the single state and let five or seven years pass ere you come to marriage. You will then be giving what the Bishops most need; and you will choose your partner in life better, for you will at least know the sort of wife who is impossible for your life work if she is to be

a helpmeet. To-day is the day, to a large extent, of the young men ready to go anywhere, and most of all glad to find a place to which no one else can be induced to go, because that must be the very place for them.

And if we elect to serve abroad as laymen, what advice have we to give? I regret to say that it is a disheartening subject. I refer primarily to the layman engaged to do pastoral or evangelistic work; for him I see little chance at present of work so permanent as to make his course in life assured. I do not refer now to the trained medical missionary: this is another problem altogether, and must be dealt with separately. A medical man, in the opinion of many, had better not be ordained. If he is in Holy Orders the temptation is very great to take him from his hospital for the sake of some large district, or perhaps several vacant districts, in order to dispense the Sacraments. Upon the whole, I think the doctor ought to keep to his own very special vocation and remain a lay missionary. It must also, I think, be more easy to provide for him at home in case of failure of health in a tropical land, since he is a skilled man of large experience. In more ordinary cases, however, and except in certain special places, it looks as if there were no place at present in the Anglican Communion abroad for

the permanent pastoral lay worker. To go abroad with a view to Holy Orders ultimately is another matter, but I cannot recommend a layman to expect life-long work in the mission fields. He may be doing excellently, yet the day is sure to come when his Bishop says, as gently as possible, but with unmistakable meaning, "I deeply regret that I do not any longer need your services. An unmarried priest is just as cheap as you are, and very much more useful. I have an offer from a priest, and we have little money at our disposal." A layman at forty may find himself without occupation. He may also have lost touch with his old profession and feel himself to be in serious embarrassment in consequence ; or he may be invalided home, but no quiet living awaits him in England, nor a curacy. I have been unable to recommend any one for these reasons to face service abroad permanently as a layman. There are at the same time obvious exceptions, although almost in every case for skilled workmen as heads of industrial establishments, or engineers and captains of mission launches or steamers.

The present condition of things, therefore, in regard to laymen is a disgrace to us, and especially in regard to the teaching profession. There is hardly a mission anywhere which does not sorely need trained teachers both in English-



speaking regions and in non-Christian lands, men who are teachers trained and qualified. So great is this need that I press on the notice of the Church the scheme propounded by Bishop Knight, since it calls for most sympathetic consideration. It is based on the system of "the Christian Brothers." We want to offer trained teachers and others a life work and insurance in old age; it must be a system complete in itself in this sense, and wholly devoted and celibate, for I see no future at present for the lay worker with wife and a family. The main point of the scheme before us is the call to laymen to devote themselves for life as celibates to service abroad, guaranteed for life as to their support if they will so continue. Each year a certain sum is to be put aside towards a pension; at any time a member of such a community may elect to leave it, taking with him the sum credited to his name up to the date of his resignation, and to be free then altogether from his engagement. If some such system could be brought into existence there is room for hundreds of men abroad.

Let us now stand and gaze over the world, the scene of the labours of many who may read these pages. Let it be the whole world that lies at our feet; nothing less will avail. Do you note how the great races are becoming vast forces compacting



themselves into ever smaller numbers of units? The Anglo-Saxon, Teuton, Slav, Latin, Mongolian; this almost covers the ground. You do not find great world forces upon the Equator: that region may always be dominated by powers north and south of it, a climatic result in great part. You must not be perturbed at those mighty forces now emerging into view; it is natural, it is probably another step towards a world union, towards some expedient which may end wars because they may become too dreadful to contemplate. But look again; your part is to choose between two still greater powers than all those combined which I have mentioned—God and evil. I do not make them equal powers. Call them good and evil if you will. It seems as though they may be congregated more and more into camps with less and less debatable ground. Civilization will ever be a factor in both. What we have to choose is to which of these forces we are about to attach ourselves. I put it that way, though I do not doubt the answer. But I do ask whether we are prepared to give our life to aid Almighty God in His regenerating work somewhere. We cannot confine your gaze to the British Isles, crowded as it is with population: as well might a Frenchman in Paris forty years ago have been content, forgetting that all France was being overrun by German

armies. We cannot restrict ourselves in any sense to the British Empire, vast as it is : as well might an Australian ignore the existence of Japan and China as mighty world forces. To-day all nations act and react on each other for evil as well as for good. In all of them the Christian Church is at work : in all of them the Anglican Church must be in evidence, in order that when the day for the creation of a Church, native of the land, has come we may be present in force to add our contribution, the gift of the Catholic Church, but adaptable to every age on the ancient foundations. The cause is great : let us be of good courage.

## CHAPTER II

### SERVICE IN INDIA

I WAS born in India. Numberless relatives have worked there in the "services," but bear in mind that I have not myself revisited that land. Let any who will discount my utterances by this fact, and note that I purposely quote the advice given me by others in order to supplement my own lack of personal experience.

If I am asked to indicate which is the non-Christian continent to take first rank as our objective as missionaries, I incline to say Asia. I realize the claims, the enormous claims, of Africa; but upon the whole I press Asia. It contains the great civilized empires not yet Christian which are "finding themselves," in whom the national spirit is rapidly rising. For good or ill, whether within Christendom, as we hope, or without it if we fail in our duty, the history of these empires in this century must have a deep influence on the world politically, and also upon Christendom.

And here in the forefront I state what I believe no thoughtful person is prepared to controvert : that the gravest problems of governments to-day, the most pressing and perplexing, are those which need the fullest aid from the Church of God, for the solution of which the Church may be said to exist. The statesman knows that especially in Asia there is national ferment which cannot be adequately controlled by external laws. What is needed by the ruling races is an attitude, a temper, the personal effect of character exercised by wise and Christian men and women who are generous hearted and sympathetic. Our rulers in the State know that the day is coming when great masses of population can only be governed by those who really believe in the brotherhood of man wisely understood. They fear the caricature of this principle by the emotional and unbalanced, and they dread also the man who only believes in repression. The Church of God gladly accepts the invitation to teach brotherhood, but asks to be permitted to base that secondary truth on the first, on the Divine Fatherhood.

The great days of India during the last eighty years have been connected with the names of English civilians and soldiers whose memories remain as household words in the regions in which they laboured. It was personal rule that told :

fatherly and prompt, the result of character, and in almost every case of God-fearing and Christian character openly confessed. This fact should never be forgotten, since it opens a door of hope into this new century. I believe that personal rule of the same character, with too little rather than with too much interference with it, is the hope of India in these wonderful times. The speeches of Lord Morley indicate this; the wisest thinkers shrink in India from the growth of the impersonal rule of a power hidden from view. To the Anglo-Saxon such a government is no evil, to the Indian it is almost anathema. He would rather trust to rough and ready justice at the hand of the man he knows and loves than to the slowly moving, steam-roller type of our modern Western system. It is one of the characteristics of the Oriental that he feels no gratitude to the impersonal power that showers peace upon him, and wealth and hygiene, and grants him vast irrigated regions as new territories. He would rather receive half or a quarter of such benefits direct from the hand of one whom he personally knows. And yet we ought to realize how wonderful have actually been the blessings given to India by the British Government. A short paper of thirty-four pages, entitled "A Memorandum of Some of the Results of Indian Administration during the Past Fifty Years of British Rule

in India" (1909), ought to be in the hands of Englishmen, certainly of every one who looks forward to work in India. Paragraph 5, dealing with the Employment of Indians in the Public Service, will be a revelation to many. The perusal of that paper will not only teach in brief what England has done for India, but also it will lift us into a higher atmosphere for our own work. It may also breed in us two convictions: that India is a continent inhabited by many and varied races, and many most diverse religions, and is not one homogeneous whole—147 languages are recorded as vernacular, 276 millions speak 23 different tongues, 62½ millions are Moslems amongst Hindus and others;—and also that India has always been ruled by some one paramount force which has come into India as a conqueror. For an indeterminate period a single power must still rule if dreadful disaster is to be averted, because, as Burke says, quoted by Lord Morley: "How long it takes to make a true political personality!" This is true even of one race, much more in a congeries of nationalities.

I venture to think that the history of civil government in India is an excellent preparation for the student of Christian work there. I think the Church have lagged behind when it would seem we might have led the way. It is worth asking Churchmen to

prepare to lead by generously trusting Indian Christians in the government of the Church to the utmost possible extent.

What are the difficulties? First and foremost what we may call the English garrison in India, which only stays as short a time in that continent as possible, and is inclined to race antipathy. Another difficulty consists in the fact that Englishmen are vexed by Indian national weaknesses because in the points where they are weak we are strong. Their neglect of the value of time, their vagueness (to use a gentle term) in the correctness of money transactions, their frequent lack of backbone, and of ability to stand alone in a critical moment, that weakness which to us seems fatal in an executive officer. These are but samples, and the wise man will deal gently, though firmly, with these weaknesses even as he hopes to be dealt with himself in his own national failings. Ask a native of India some day what our failings appear to him to be, and you will become a very chastened man.

It is time now to indicate as briefly as possible, merely as heads of subjects, the strange differences between East and West, and especially as between England and India, and note also that I propose on this occasion to write of India as Hindu. I treat of the Moslem problem in another chapter. Now ponder some of the following reflections.



The nearer you are to the Equator the easier it is to see God ; the further from the Equator the more invisible God is. On the other hand, the nearer the Equator the greater is the gap between religion and conduct, and the further from the Equator the more intimate is the connection between conduct and religion. In India the very conceptions of God, sin and evil differ from those held by our race. With us God is personal, and to be known. He has given us a revelation, and a standard of holiness. Sin is a breaking of His law, and forgiveness and the remedy for it is the great good tidings. Life is continuous and eternal as a personal existence. Every one of these ideas is absurd and incomprehensible to the Indian. God is not personal. The idea of incarnation is familiar to him in a certain sense, but it has no ethical element in it, no thought of revealed holiness, nor of lowliness and burden-bearing for man ; no message in it about forgiveness of sin. For him sin is " the breaking of caste rules, or of something in another world which needs ablutions and sacrifices, but no moral change." We lay great stress on history ; our Faith is God revealed in history. History does not exist for the Indian, for nothing is clearly defined and all visible things may be illusions. We base action on our individuality, and believe in our responsibility to God for

our individual life and actions ; he upon a great religious and social compact called caste, which is his religion : its laws only are divine, and he possesses no individual independence. We hold that the ultimate end of man is union in an universal brotherhood ; caste makes any such notion radically inconceivable to the Indian, for from all eternity it has been decided for him what his caste is. If he loses it he does not sink into one next below, but becomes an outcast for ever. We hold that the Only Begotten Son of God is our divine pattern ; he has no such guide, nor expects aid from God in rising to a higher life : all depends upon his own unaided exertions. We have an innate belief in the purity of women, and look specially to women to uphold the ideals of purity among men ; he has no belief in the purity of women and has no such reverence for womanhood. Up to this point it would almost seem as if there were no good thing to be found in the Indian character, as if we had nothing to learn from him, and no contribution to receive from him for the strengthening of the Christian Church. This, of course, is far from being the case. One gift which some day may be of transcendent importance to us has already been mentioned—the sense of the reality of the unseen. The day may come when we may crave for missions from India to save us

in the West from a materialism which has lost God and all that cannot be touched by the hand. It is, at least, a comforting reflection when we are dismayed by the flood of unseeing unbelief to remember that in the world there are quite as many, if not more, persons to whom the unseen is the only real, as there are human beings who find a difficulty in seeing God. The tropics may one day save Christendom in the temperate climes, and may explain to us the deepest aspects of the New Testament as we have never known them yet.

We are not likely to belittle the value of good manners. We shall find every Indian a gentleman in manners. "Bad manners in India," says Lord Morley, "are a political crime." Many, too, would assert that it would be better to hit an Indian in the face than to be sarcastic or to indulge in rough horse-play. The special Beatitudes which seem difficult to us are peculiarly comprehensible to him. His decalogue also contains a strikingly interesting set of commandments which we shall do well to remember. In place of, or perhaps in front of, the seventh, eighth and ninth, as we know them, he would place these three: "Thou shalt be patient, not petulant," "Thou shalt be gentle, not arrogant," "Thou shalt not be rude and intolerant." We may well add these to the ten we already possess. Some of us, again, may learn a

valuable lesson about the saying of prayers. The thing that horrified Father Goreh more than anything else in England was the gabbled prayers he heard at times. To him the "saying of the Office" as a thing to be done at best pace was maddening. I hope Father Goreh's race may help some day to eradicate this blot from the Anglican Church, if we have not done it for ourselves. It is difficult to believe how any one can feel himself to be in the presence of God, and addressing Him, if he rushes through sacred words as if they had no particular meaning. It is, I think, a survival in us, and an exceedingly bad one, of a Latin habit bred of a liturgy in a dead language. Or think of the contemplative life of India as compared with our hurried ways. You will see contemplation in excessive form in India, but it cannot fail to arrest attention. "In excessive form," I have said, for so we should characterize the life of the Indian saint who never intrudes himself upon others. He sits meditating, waiting to be asked what his message is.

Is India destined never to be a great missionary race, at least outside the tropics? I merely ask the question, and pass on naturally to a subject which will be of life-long interest in India, namely, the difference between Oriental ideas of saintliness and the Western ideal; we may distinguish

the two aspects as tropical and temperate climate saintliness.

First let us say all we can for tropical saintliness. Essentially it is the life of renunciation, and in its most complete form. It takes in its most literal sense the Lord's words, "He that forsaketh not all that he hath cannot be My disciple": there can be no question of use or abuse, of a sense of trust for a gift to be used for others; it means "forsaking" in every sense. The Vizier, or Potentate, becomes a beggar with one garment and a brass pot when he becomes a saint; on no other terms can he gain that estate. It means removal from all active life into the most complete contemplation: he forces himself on no one, nor raises his voice: he has no mission unless men come to consult him; then he has much to say. He does no work for his living, but subsists on alms or else dies. All activity or hurry, all social ties, all cares for wife or children, are unspiritual. He can read "The Imitatio," but not much of St. Paul's Epistles. It is good that a race should have had this one aspect of saintly life given it to hold up before man. The power of self needs smiting as well as the desire to possess; so does the love of worldly pleasure. Go to India to learn how it can be done; see how men can cast aside the temporal for the eternal, the seen for the unseen. But remember at the same time that it is

tropical saintliness, it is a needful lesson, yet it is but one aspect. Do not belittle your own contribution to the saintly life. Climate fashions many of our best ideals and gives us a rule of life from God, lest "one good custom" should corrupt the world. Contemplation is natural in great heat, the one garment sufficient, the earth the only bed, food is ever ready to hand on the trees, firewood very much out of place. On our side we have to exhibit the saint strenuously at work, looking on time as a gift to be used for the good of others. Wealth, therefore, is not an evil thing to be cast away, but to be used as an awful responsibility. In India a rich saint is a contradiction in terms; we have to prove that, were it indeed so, perhaps the most beautiful, because the most tempted, form of saintliness has had no place found for it at the Equator. Above all, saintliness in family life (also ignored at the Equator) has to be unfolded, and care of wife, and of children's training, to be enshrined as the work of the noblest life. To me it seems that we on our part have had the hardest task entrusted to us: it is so much harder to use without abusing a good gift; we at least are called upon not to run away from a life-long attempt to solve the mystery of Christian life, social yet saintly. And as I look on the life of the Only Begotten Son upon earth, I find it is a miracle, I know not how it has been



done—that both forms, that every form, of saintliness is there expressed in action in the Life of Lives.

But there is a vast field of labour in India for the pastor among populations that are no longer non-Christian. In south India especially, as we must all know, one of the most serious responsibilities of the English priest is the supervision of Christian Indians, whole villages being Christians and ministered to by Indian teachers and priests. These spheres are almost like dioceses, and afford scope for the highest abilities of the statesman, for the prudent organizer, the patient master, the kind and fatherly friend, the saintly priest. And here is the opportunity for the personal rule of the noblest type. Of course it is a life work. I beseech you, if God calls you to India, to make it a life work. Persevere till you have learnt the language, till you can say your prayers and meditate in the new tongue. Be a man of one work and earn the gratitude of the Church. If you are called to one of these splendid posts, you will be most in touch with some of those millions who have for centuries been considered outcast by the ruling castes. You will be engaged in lifting them out of that subtlest form of spiritual and physical slavery which has taken all hope from them for centuries. You will hardly expect them all at once to exhibit all the



fruits of a race bred in the ways of freedom and self-respect. You will be building for the future, and be counted one of the deliverers from a worse than Egyptian bondage, victims of the terrible caste system. We are told by those who have a right to speak that the real religion of these millions has little to do with philosophical systems : it consists of belief in the caste system above and about them, and in shreds and patches of primitive animistic beliefs which continue to exist scarcely touched by orthodox Hinduism. I picture the possibilities of twenty years' persistent work of a missionary when he has covered a district with schools and churches, hospitals for women and colleges for both sexes, trying in spite of many failures to teach self-respect and honesty in public administration and incorruptibility in finance ; when he has also become the honoured adviser and friend of the educated non-Christian high-caste man, having drawn to him the hearts of all by his courtesy and respect for all of whatever race. Such persistent effort will train up Christian men and women, preparing the way for the future mothers as well as fathers of the Church of India as it is to be.

And still I have not covered the ground ready for the pastor, as distinct from the evangelizer, in India. I would I could hope to fire the imagination of some who read these pages to devote a

lifetime to another side of very noble work, I mean the care of the Eurasian populations. Far too little has been accomplished in this direction by the Anglican Church at present. It has also been the custom to speak depreciatingly and slightly of a race which has far greater possibilities than many yet realize. I appeal first to your generous instincts. These are the chief impress of the English rule in India in a sense, the English who are at home in India, who would remain there if the Government of Great Britain retired from it. They are all by profession Christian; by a sad fate they have been looked at askance by most. In the early days their bringing-up was left to the ignorant and non-Christian mother. Those days are past: the vast majority to-day are born of Christian parents, and range themselves on the side of the English in everything; they are the most completely and essentially loyal resident portion of the Indian empire, and they can be numbered by tens of thousands. Few in England realize how many Englishmen—retired soldiers, men on railway works, members of firms and engaged in mines—settle permanently in India, marrying Eurasian or Indian wives. It is a noble work to shepherd this vast population, which is also increasing in its importance. No one should give himself to this work without an apprenticeship

in India under a first-rate man engaged in this duty, in order to learn its peculiar features. Those who know Eurasians best will tell you that they are singularly gentle, affectionate and religious, lacking in pertinacity, but good plodders. It is sad to hear that they are generally on the watch for rebuffs and slights, and they are not likely yet to have strong individualities in the bulk. Some form a submerged tenth. Let the Church give pastors after God's own heart to raise this race. And yet there is one more sphere of Indian work, perhaps the most tempted because it is lived in cantonments and is better paid than ordinary missionary work, but a very noble career. I mean the office of a Government chaplain. Some of the best work done for God in India, from the earliest days up to the present time, has been done by Government chaplains. No set of men can aid missionaries more when they are spiritually minded and missionary hearted. Perhaps it is natural that these posts do not always attract the best men to-day, but most assuredly it should not be so. If a man is able to withstand the temptations, there is no better sphere for the earnest priest.

And now, after having sketched the varied types of work awaiting men in India, we may repeat the question which perpetually recurs: What is the

best type—the community system or the life of married priests?

No certain side can be taken in this controversy, nor is any brief answer possible. The very best work has been done by each and all. It is clear to me that from every man should be expected a definite period of unmarried work, whatever may follow afterwards. Moreover, if you are unmarried you ought not to work alone; that way lies many a subtle danger. If, after the first furlough, you marry the right sort of wife, you may double your usefulness; but try to live always the simple life—let the house be small. You are not likely to be able to live as though you were Indians, but you can live in a manner which distinguishes you from the Government officers. If, on the other hand, you join a Community, you will feel the enormous value of a corporate life under rule, and no body of clergy can do nobler work than has been, and is being, done by Brotherhoods in India. Indeed, you can, with conspicuous profit to yourself and to India, utilize the Brotherhood houses by arranging to spend a year or two, after your degree, in India, instead of in a mastership, or other work, to fill up a time of waiting. Go and work side by side with your Indian brother in an Indian college, and get to know him, and let him get to know you. Do you aspire to live as an Indian? It is given to

but few, very few, to do this. It is a special gift, and where possible it accomplishes a work none else can do. One who is entitled to speak with authority on such a question, and from personal experience, tells us that health can only be sustained if the life of a Fakir or a Sadhu is accepted as wholly congenial, and in no sense by effort as a work of self-denial. It cannot be given to many of our race so completely to detach themselves from all racial habits and customs. The spirit may be wholly willing, but the life may continue to be one of effort for the Lord's sake.

Are you called to join in the work of education, as distinct from the ordinarily pastoral and evangelistic type? Yours will be a duty second to none in importance in India, for your life will be spent among the educated Indian classes whose hearts have to be won in the next twenty years by Englishmen if disaster is to be averted. The Government of India will look upon you as one of their mightiest weapons, and on you may depend in part the future of the British Empire. It is a noble dream, worthy of a lifetime devoted to it, to win the heart of India just as it has been won in the past by our best sons.

I will now set down, as briefly as possible, the special trials a man may have to face as an Indian missionary, as they have been told me by some of our best men in the field.

(1) Looking back. Our human hearts must face that, and learn the deeper joy of looking forward.

(2) Expecting a harvest that tarries. You will complain that the sun in this respect is not hot enough.

(3) Impatience and irritability in torrid heat. Your work is based on the emotions more than that of the civilian. If you are living in damp heat you will need the special prayers of the Church.

(4) Every public service is in an unknown tongue. For years you may get no comfort for yourself in a full sense.

(5) Dread of the loss of evangelistic zeal. You will be tempted to take the line of least resistance.

(6) Doubts in the face of the lofty teaching and the noble lives of people of other Faiths. Remember that the One Lord Jesus Christ loves all such signs of goodness.

(7) The difficulty of understanding other races.

(8) The hostility of your own race to the propagation of its own Faith. This is a peculiarly Anglo-Saxon trait, unknown, I believe, to any other race in the world. I can only attribute it to density of apprehension, not to faithlessness.

I propose now to give you eight sets of maxims for your guidance. They are the outcome of the

experience of very wise men in India and Burmah, and form by far the most valuable part of what I have written in connection with India. Moreover, they have been collected purposely for this book. I have advisedly omitted the names of the contributors; nor have I mingled the advice of one with that of another, for I believe that the characteristic attitude of each mind had best be presented intact. I believe that probably our temperaments will be attracted by one or the other, according as we may consider one set more suitable for our own character than another.

I.—(a) Before you come to India. Learn to live the simple life; Indians like it.

(b) Begin to learn the language; the earlier the better.

(c) Get to be thoroughly familiar with the history of India, but do not form your opinions beforehand.

(d) Study carefully the religions of India.

(e) Form your habits of devotion thoroughly; they will keep away the deadening effect of paganism. Make sure of your personal religion.

When you reach India—

(a) Watch carefully your attitude towards Indian clergy and workers; the old attitude of white autocracy is passing away. Young India will not endure it.



(b) Throw on the Indian workers all responsibility.

(c) Give them equal honour in everything.

(d) Help them in taking drastic action ; that is the time when they most need help.

(e) Do not misunderstand for rudeness what is only done in ignorance.

(f) Set your face as a flint against caste, but do not shriek about it ; you cannot force the pace in this question. Help the silent movement against it.

(g) Do all you can to help in Social Movements, in Municipal Government, Co-operative Credit, Protection of Children, Temperance, Village Industries. Exhibit Christian character in all these efforts.

(h) Systems of spiritual life differ in different countries. Beware of transplanting in their entirety English customs into India.

II.—(a) There is much similarity between work at home and abroad. He who cannot convert at home will not do so abroad.

(b) No one will be long valued abroad who is not wanted at home. No one will work in India who has not worked well at home. No one who has not had love for souls at home will win that love in India.

(c) Ask for the special grace which triumphs over racial distaste—a most difficult gift to win.

(*d*) Cultivate a keener sense of what is common to humanity than what seems to differ.

(*e*) Avoid the sense of pride of race.

(*f*) Avoid ostentatious parade of acquaintance with Indian customs and of their sacred books. Indians do not like to be looked upon as curiosities for experts. They do not like being taught their own religion, or to be contradicted as to it, by white men. For example, if a Buddhist uses Theistic language, do not call him inconsistent.

(*g*) Any gentleman ought soon to learn how to escape offending Indians by ignorance of their customs.

(*h*) Prepare yourself for gradual disillusionment for backslidings and failures. You will experience not only the triumphs of Christ, but also of Satan among Christ's flock. Natural light-heartedness will not carry you through, only the joy of Christ in doing His work. Hopeful missionaries of twenty years' standing are rare.

III.<sup>1</sup>—(*a*) Remember that miscellaneous preaching not followed up is not sufficient. Do not stay too long in places where there is no response.

(*b*) Do not work alone.

(*c*) You may, among some races, have to grow

<sup>1</sup> III. contains the opinions of the late Bishop French. These only were not specially collected from living missionaries.

a beard, if you are to have success. Afghans measure a man as much by his beard as by his brains.

(*d*) Success depends upon thinking, praying, working, reading, loving and feeling.

(*e*) In regard to the future Church of India, a new Church based on no antiquity, whose system would be settled by Indians, will fail. They think to escape the divisions and dissensions of ancient Christendom, as if it were not the very way to be most surely and painfully entangled in them. The old questions are sure to arise, and if the results of former dissensions and settlements are to be cast aside as so much wastepaper, what a miserable waste of time must take place!

IV.—(*a*) India does not want men who have made up their minds before they come about everything, and are not prepared to allow for changed conditions and environments. It does want men who are already thinking out root problems of the Church at home, and who will come out with an open mind to put their solutions to the test in a new sphere. It does not want men who have been made so "definite" at home that they have stopped thinking and repeat formulæ.

(*b*) Make one Indian Christian your bosom friend, or rather, ask God to give you such a friend.

(c) Cultivate retirement and quiet ; such experience as one gains in times of Retreat.

(d) Add to this the simplest mode of living—a bed, a table and books ; nothing more—and the simplest diet—bread, rice, vegetables, pulse, fruit, and as little meat as possible.

(e) To quietness add the first three Beatitudes : seek to “inherit the earth,” not by English “superiority,” but by Christian “meekness.” If you have not been trained in Hindu philosophy or studied Hindu books before you come out you will have the temper, the tone, the spirit which will open to you the best Hindu hearts.

(f) Begin at once at home the discipline of your manner of life, aiming at simplicity, the schooling of temper, the obtaining of a devotional attitude of calm and recollectedness, meditation and prayer. In choosing your Theological College think of these things.

V.—(a) Do not forget intercourse with English officials, and also with the lower grades of white people. Yet you must not injure or forget your main work.

(b) In playing games do not pick up sides by colours ; Indians do not like it.

VI.—(By an Indian woman.)

(a) Beware of over-sensitiveness.

(b) Be ready to take advice when it is given by

a more experienced worker as regards food, rest, and such practical matters.

(c) Be self-controlled and reticent if you wish to escape doing mischief.

(d) Be prepared for great perplexity about the employment of Christian Indians who are incapable and indolent, the housing of widows and others.

VII.—(From Burmah.)

(a) Abstinence from marriage for a Christian worker is a great gain.

(b) Obtain some medical knowledge. It saves you from looking foolish at times.

(c) Get to know the ordinary religious phraseology of the bulk of the people and what they believe. This is not at all the same thing as deep, scholastic knowledge any more than it is in England. Discover what are the basal convictions of the masses.

(d) Give simple teaching, by the help of pictures for example, not controversial teaching.

(e) Remember that loyalty to his nation often deters a Buddhist from becoming a Christian.

(f) Expect the difficulty of learning tones of language. The wrong tone produces no correct impression.

(g) You have to acquire the careful balance between simplicity of living and the rules of health for a white man.

(*h*) The Burman admires the habit of simple living, and he also expects the missionary's servant to commandeer luxuries for his master behind his master's back. He rejoices when he discovers that the missionary does not need such things, more especially when on tour.

(*i*) Natives often encourage you to be "a sahib." Beware of the temptation ; at the same time, do not neglect the white man.

(*k*) It is not easy to draw the line between courtesy that is not presumed upon and gentleness of which advantage is taken. The right attitude is that of father and child.

(*l*) Among Buddhists sport must be given up. You cannot among them take life as part of an amusement.

(*m*) The presence of alcohol is harmful. A blazing Christmas pudding led to awful misunderstandings !

(*n*) Drop off your sandals in church or school. Burmans appreciate this.

(*o*) Use a cassock generally. It shows that you are not "a sahib."

(*p*) Build churches on native models, and see that the site of church or mission-house is not in a position that is considered unlucky.

(*q*) In tropical countries laziness is not counted a sin among natives : beware ! "We may seem to

be following the Lord into the very garden of Gethsemane in giving up home and friends for mission work, but it is possible to follow the Lord into the garden and then to sleep there."

(*r*) Don't conceal your religion. Every nation in the East seems to be wearing marks of religion ; should we not make a change in our habits to suit the new circumstances ?

VIII.—(*a*) The man India needs is—a man, a gentleman, spiritual and not having more commandments than are in the Old and New Testaments.

(*b*) A man should have tended Christian souls before he tends non-Christian souls ; that is, two or three years at home.

I venture, on my own part, to add two reflections—

(1) If you are entering a true missionary sphere do not expect a banquet of Means of Grace, such as you may have been privileged to enjoy at home. God can feed you in His own way.

(2) Rejoice, oh, young man, that you are compelled to be silent for a year or two till you have learnt the language. Whilst you are imbibing "things Indian" your people are being spared untold agonies which otherwise they would have endured from you.

The following hints with regard to manners may be of use—



1. Always salute a person with the right hand ; it is dishonouring to use the left.

2. If you are travelling in a train with Hindus, do not, if possible, eat meat in the carriage in their presence. Change your carriage first.

3. When you tell a person a fact do not be amazed if he immediately asks, Is it so? He does not mean to doubt you.

4. If you visit in a Hindu house and are offered a chair, take care not to step with your boots on the carpet on which the host and his family sit.

5. Do not visit women when their husbands are out, whether they are Christians or not.

6. Do not stare at Hindu ladies if you meet them in the street.

7. If you bathe in a river observe the proprieties. What will pass in England in a country place will not in India.

8. Do not be annoyed if one of the first questions you are asked is, Have you a big pay and have you a big wife?

9. Always address an adult in the plural number unless you want to make him angry or show your superiority.

10. Do not mind if an Indian does not come at the appointed time ; he loves to be indefinite.

11. Do not accept as true all the flattery you get.

12. Remember that loud, quick, incisive speech is often considered a sign of anger.

13. Among Afghans remember that if you stroke your beard in an argument you have lost your temper.

14. A guest often waits to be dismissed by you, so do not be afraid to dismiss him after you have patiently entertained him.

15. Strike your match downward as an Indian does, not upwards; that is, away from you not towards you.

16. To express approval you should shake your head from right to left, not nod.

17. In beckoning a person the fingers should be held down, not up.

18. Do not spit or cough when a person is passing you, otherwise he will think you are showing how you despise him.

19. Do not ask an Indian woman to mention the name of her husband; to her he is always "they."

20. Do not ask an Indian Christian what his caste was.

21. Do not let your cook prepare things the smell of which will immediately cause your Hindu visitors to rise up and leave the house.

The three following have been added by Indian Christians after they had read over the preceding hints :—

\* 22. Do not point with your boot at a man's children, and ask the man if they are his.

\* 23. Do not show dislike to his children if they are not so clean and tidy as you would wish.

\* 24. If you are married do not let your wife interfere in mission matters that do not concern her.

25. Do not live in a large house away from the people, but as much as possible among them, so that they may have free access to you.

26. Indians do not generally object to your entering certain rooms in their houses with boots, but take care to wipe them carefully. In the same way Indians now are accustomed to keep on their boots in visiting you and take off the hat or turban.

27. Strive to get a good colloquial knowledge of the language, especially of pretty sayings and proverbs, many of which are excellent. The introduction of these at the right moment gives pleasure.

28. Remember that an Oriental seldom states his business at once; there is much preliminary and, to you, tedious talk. Be not impatient, it is the custom of the country. It is the highest praise to be considered one who hears patiently. Even if the request must be refused, the refusal will be taken in better part if you have listened patiently.

To sum up. The future of India "is upon the

knees of the gods." No statesman, no prophet can discern what is upon the horizon. It is not like Japan or China. How India can ever become a nation, with all its jarring creeds and diverse nationalities, no man can tell unless you, and others like you, under God, bring the whole continent under the rule of Christ. There seems no other hope. But this hope is so wonderful, so truly noble a conclusion of the British raj, if there is ever to be an end to it, that a man may well bless God that he has been called to lay a foundation-stone somewhere. Meanwhile at present chaos reigns in India among the educated. They talk of free institutions and democracy in the language of the West, whilst caste makes democracy in any real sense an absurdity. Yet if caste is being disintegrated, and if it is really the religion of 300,000,000 of Indians, then we may be face to face with a vast "chamber, empty, swept and garnished," with its prospective dangers. The emptying will have been effected not by the Christian Faith chiefly, but by the solvent of Western education and civilization and literature. And who can doubt that as that civilization is based on Christianity, so it is the duty of the Christian Church to exert all its power to fill the empty "chamber" in the East ; else shall we suffer, the whole world may suffer ; the name of British

statesmanship is at stake. It is for the Church of Christ to send its best sons and daughters for a cause even higher than the welfare of the British Empire, the cause of the welfare of the world and of the future of Christendom. In India it is religion which has in the past divided the continent into separate camps. It is religion surely, the Faith of the Gospel, which on the ancient foundations shall make India one.

## CHAPTER III

### SERVICE IN THE FAR EAST

IF Asia should take first place in mission strategy on the evangelistic side, which empire in Asia should take precedence of the others? One hesitates to put such problems into order, all of them being within the first class. Moreover, the conditions shift so quickly. But I am inclined to say that, for the sake of Christendom, for the sake of the world, it is probable that if any empire could take first place without a bracket with another it is probably China. It is not within the British Empire, but that does not alter the fact. We are on a higher plane, and are dealing with world forces which are independent of and rise above all local or even imperial considerations. The missionary statesman has to weigh the effect of the advance into the front rank of nations of an empire containing 400,000,000 of civilized people and in a temperate clime, of a people fit to cope with any race on their own ground in intelligence, in industry, and in general capacity. What will be the force of

their impact fifty years hence on the British Empire, on Germany, on Russia, on the United States? What may it not be for good if their advance is along the lines of a Christian civilization? May it not save a West possibly becoming decadent, and become a vivifying influence on all Christendom? Why may not the Far East help the Far West by a new influence, even as the West has helped the East, notably during the Christian era? On the other hand, what may not be the malign influence of so great an empire upon Christendom if the same Christendom has only provided it with its worst side, with deteriorating elements, with materialistic science destructive in the end to morals and public life? The evil influence of West on East may release a microbe which may in time shatter the West. Call it selfishness if you will, or a sense of self-preservation, even this comparatively low view also leads us to place China in the forefront to-day as one of the greatest, if not the greatest, of fields for Christian missions. Why place it in front of India, when India has a place within our own empire? Because China is one homogeneous whole, with practically one religion, and may move like the most irresistible pack of "forwards" ever seen, if I may use an illustration from the football field, and they inhabit a temperate clime. China holds a practical and



active race which may become a great missionary force beyond its own limits, since it has just those qualities presaging progress which we associate with one whom we call "a man of affairs." The world forces are separating themselves into a few units for good or for evil; among these China is now emerging, and cannot be ignored. But I suppose I am passing almost beyond a legitimate horizon of vision when I picture these great world factors more and more self-contained. Between some of them, as East and West, there may be no intermarriage, possibly even no trade, in order that different types of civilization and scales of living may be preserved.

But the spiritual forces are sure to flow freely round the world. The one great federation possible for the world to-day is the Christian Church locally adapted and locally independent. Into this brotherhood China will come as a nation as free from all foreign domination as Japan is to-day. We in this generation are watching the giant sleeper waking. He has noted that Japan has stepped to the front because it adopted Western science, and he desires to go to the same source with like results. He is not sure that Christianity has really created Western national life, therefore he first asks from the West almost everything but Christianity. But he is a

fair-minded and tolerant giant, and offers a trial upon himself of any system which produces good moral results. Therefore we offer him God in Christ. But remember that our gift, all saving as it is, has in it a tremendous explosive force. Years ago Dean Church's eagle glance noted this, and he wrote as follows : "A civilization like that of China, undisturbed by romantic views of man's nature, and content with a low estimate of his life, may flow on like one of its great rivers, steady, powerful, useful, unchanged for centuries and unagitated by that which more than wars and ambitions is the breaker-up of societies—the power of new ideas, of new hopes and aims." Who can watch China to-day without a sense of awe? The nations of the West are busy with the brooms of trade and science and education in sweeping out "the chamber" of China. The Christian Church is introducing new ideas, new hopes and aims, new springs of action in the revelation of the Son of God Incarnate as Pattern and Power for mankind. China must rise to the new level or burst into fragments. We all, on the other hand, desire that she may take her place on equal terms as a great, independent and, in due time, Christian nation, and a noble, vivifying element in the Christendom of the future. May this survey of the problem fire some who read these pages with a

desire to aid in this great work. As to the characteristics of that wonderful nation I do not think I need write of them. So many books are within our reach for that purpose. I would rather employ my time in handling the work of preparation on our part for a career in China, and at the outset I cannot emphasize too strongly the necessity of the best and fullest education we can acquire. Yet always remember that in every land there are always needed two totally diverse kinds of missionaries. The first is the humble Christian man or woman who does not profess to do more than let his light shine. He is not a teacher in any other sense; his force is the tremendous force of a Christian life. There is no greater force. As working people like Aquila and Priscilla were instrumental in the conversion of one of the greatest of Christians intellectually, Apollos, so China, or any other land, may owe its greatest prophet and saint to the influence of a Christian life, of a man or it may be of a woman. But just as it is inconceivable that Aquila or Priscilla could have attempted to argue with Apollos upon that great thinker's own level: just as it is, I think, certain that all they attempted to do was to tell him their own experience and the result upon them, and others like them, of their faith, so it must be with those noblest missionaries who have ever since enlarged the

kingdom of Christ by the light of their lives and by the simple answer of their experience to any who may ask it of them. I would rejoice to send to China or any land a thousand such men and women. Nay, I would be prepared to advocate the withdrawal of all professional missionaries from any land if I could be guaranteed that no white person should be permitted in that land who was not a Christian in heart and soul ; for I know well the irresistible effect of the Christian character of laymen and of women.

But when I pass to the other class of missionaries, those definitely educated to be teachers, I cannot speak too strongly of the need of the very best education for them. I do not think it matters in what department of society they are born, but they must have the instincts of gentlemen if they are to go as instructors of a race which lives upon and appreciates three thousand rules of conduct. We must give the men we send to China or Japan the broadest basis of education possible. If they have received up to eighteen what we term a liberal education, we must give them University experience, and, if possible, a post-graduate course, and also a period in a Theological College for the purpose of the devotional life, and of habits of discipline, as well as for deeper theological training. If they have not had a liberal education up to eighteen or

nineteen, then we must give them these rudiments in arts and theology in our missionary colleges, and expect them to be sufficiently men of capacity to take advantage of such training; and after this they must pass on through all the higher stages to which I have already alluded. Our missionaries in China must be men of general intelligence, not merely theological students. Indeed, I do not believe that we can be theological students unless we have stored our minds first with an adequate knowledge of life and nature in their broadest aspects. You can have a saving knowledge of your religion without such previous general knowledge, but if you are to be a trained student of theology a basis is required. Personally, I consider that this general knowledge should be the basis of education, not the theology, although I am aware that in this I touch a debated question. Again, it is not at all certain that the two older English Universities are the best places of higher education for certain students. They may not be the best for very poor men, although in this too I speak under correction. There is much to be said for the newer Universities for many potential missionaries: but there must be for them in these homes of learning some form of corporate life, hostels with a strong religious life, until colleges are formed.

Perhaps some will demur when I suggest that men who are to go to such fields as India, China and Japan should be "Honour men," but I do press the point. We must give of our best. Our Bishops in those regions are sure to lean in that direction. At the same time, whilst allowing for exceptions, we all know that some of the best men are slow in growth, and not till long after their University days do they really show their metal. Yet, the Honour course, even with a low class, is the ideal for which we press in facing the great civilizations of the East. And after the Degree in Honours the post-graduate course. Our men need instruction in linguistics if not in languages, in the history of thought if not in any one special form of non-Christian religion, broadening the basis for future exercise in any field. A still more interesting problem arises when we consider in what places such a post-graduate course should be conducted. Should they be in one of the old or in one of the new Universities, taking advantage of the general facilities provided in such places? There is a third course suggested to which I specially draw your attention; it has much to commend it, but I do not venture now to do more than sketch the main lines of the scheme, leaving it to the heads of the Church to pronounce an opinion.



The question has been asked whether the Church of England would be prepared to co-operate in a scheme for the establishment somewhere, either at one of the English Universities, or in some separate place in town or country, of a central institution quite specially adapted for the higher training of missionaries for work abroad, staffed by men competent to lay a deep foundation in the study of comparative religions, in philosophy, in linguistics, in the history and characteristics of nations : a place for specialization in the fullest sense. I understand that round this central institution there would not be needed more than three types of hostel—an Anglican, a Presbyterian, and one other for the other religious Denominations. Each hostel, of course, would be entirely independent of the others in its inner life. The last thing that would be desired would be any watering down of principles : unity in the future does not lie that way. The tone of each hostel should be of a very definite character indeed, so that the other Denominations should realize to the full the characteristic differences. Respect for each other would grow, and, speaking as a High Churchman, self-respect would grow among our own students in the Anglican hostel ; they would learn the grounds of their beliefs all the more fully. And at the same time they would gain an intimate knowledge of the



excellences of fellow-Christians who are not yet in communion with us. Mutual knowledge tends to respect and affection and reverence for each other in spite of differences. Speaking once more only for myself and as a High Churchman, personally I long to get into closer relations with brethren whom I most highly esteem although we have our grave differences. I humbly hope that as an Anglican I have that to impart to the non-Anglican which he needs, which he can only obtain from us, upon the ancient Catholic basis. Yet as members of the same race as he, we are in a real sense bone of his bone and flesh of his flesh. This scheme will come somewhat with the force of novelty to many. I can only leave it in the hands of the Church for careful and cautious consideration.

But this does not conclude the training which I believe to be necessary, at least as a point at which to aim for such lands as India, China and Japan. A period at a Theological College is essential more, perhaps, as a time for devotional education than even for a more complete theological training. To live a life of prayer is a hard thing to ask of our race: it requires earnest application, and a sojourn at such college should become more and more in the nature of a Retreat.

Let me now take you to China, and show you, by way of illustration, what mission work of

the best type may mean there. I am indebted for these valuable suggestions to a very experienced missionary. You enter a town in China in order to start permanent mission work there. You will have to call on the chief official of the city, going to his official residence in a sedan chair, accompanied by the best educated Chinese gentlemen belonging to the Church in that part of the country. You will probably be attired in European clothes, but you will be expected to conform to the customs and ceremonial of China, which differ *in toto* from those in the West. You will not, for example, take your hat off on arrival, nor shake hands with any one. If you sit down at all before the official enters, and he may delay, you should take one of the lower seats. You will rise when the official enters, put your hands together and make a bow politely, not a nod but a bow, and the mandarin will act in the same way. When you are asked to take the upper seat you should demur at first and finally comply, but with the apology: "I am not worthy of it." You must realize that the conversation at first must follow recognized lines, business coming last, and success in that business will depend upon the courtesy and demeanour you display throughout. The usual questions and answers must be accepted as necessary. For example, What is your honourable surname? your honourable

name? your country? your province? your honourable age? You will have also discovered beforehand the mandarin's own tastes and antecedents. If he is a literary man you will ask him in what year he took his degree. This earlier part of the conversation, upon which so much depends, involves a knowledge not only of ceremonial etiquette, but also of terms and vocabulary quite different from those in ordinary use. You are therefore liable to two mistakes: if you have been only a short time in China you will be awkward and clumsy in your movements, that is, from the Chinese point of view, and in the use of novel methods of intercourse. Also after years of residence in the country you may err by using ordinary current-terms in speaking to an educated gentleman. Remember that the former mistake is more pardonable than the latter. That is to say, the Chinese can understand a new-comer not being accustomed to Chinese ways, but he cannot understand one who has been some time in China using what is to him nothing less than insulting language.

But to proceed. You will, of course, be most careful to say nothing derogatory about China. If, for example, the official asks after your health, and you have been suffering much from malaria, you would say that China possesses a perfect climate,

and it is only a foreigner like yourself with a fragile constitution who could fall ill even occasionally in such a land. During this conversation you will make a point of saying something about the cleverness and ability of the Chinese nation, and, indeed, it is not hard to enlarge on this point. You should refer to the doings of the great men of old, and quote some of the sayings of the sages. All this is preliminary, but is of the utmost importance for the sake of the business which is to follow.

Then after this, and in due time, the educated gentlemen of the place will call upon you in order to obtain information upon all sorts of subjects. You will find that you are in contact with people of very superior ability. They are wonderfully quick, very keen to learn, and of retentive memory ; practical indeed, and ethical rather than metaphysical, quick in estimating character and in referring actions to the motives on which they rest.

The following are typical examples of what you may expect. One visitor has heard of the telegraph, and asks you to explain it. Another that the earth is a sphere and revolves round the sun, and wishes to know more of the planetary system. A third has heard of France and is keenly interested in the French Revolution, and asks you for a general history of France. A fourth has heard of the microscope, and requests to know all about minute

organisms. Above all, they are interested in international law, in parliaments, in land legislation, in Europe generally, in Ireland, Germany and Russia, and the difference between the governments of Western nations — England, Italy and France. Remember that the manner in which you answer such questions will affect the whole of your future work as a missionary in that town.

But, of course, your duty does not lie in China among the educated only : you must be in sympathetic touch with the masses. You will use a different vocabulary with them, but you must be equally polite, for politeness is the essence of virtue in China. The first lesson to learn is to remember that you do not use the second personal pronoun in addressing any one. For example, you say, "Will Mr. Li please tell me?" On the other hand, there is a disagreeable side : there are many sights and sounds and smells which are positively dreadful to us, but are of no consequence to the Chinese ; these evils you must politely ignore, though it is often one of the sorest of trials. You must also remember that the separation of sexes is much more rigid in China than in the West. You may cause great scandal even by walking with an English lady in the public street. As you will imagine, deep, broad, human sympathy is at the root of success.

If you are called to preach in the open air you would be wise to begin with the Chinese standpoint, not with belief in one God but with the ethical standard; for example, with the Ten Commandments. I note here in passing an interesting difference of opinion between experts in regard to street preaching: some say, "Do not quote Confucius, or they will think you agree with all he teaches." Others say, "Win their confidence by quoting a line from Confucius, such as, 'All between the four seas are brethren.'" I cannot, of course, settle this point. All through such work you must be gentle, never frightened, always polite. If they are rude or threatening, appeal to the oldest man present to set things right; or else say something to make them smile: if they laugh then you have won the day. Your great asset is that the Chinese have great admiration for qualities which ought to be ours—justice, probity, fair-mindedness.

I think I have been justified in giving this sketch of the details of actual mission work in China, because it will show the kind of men we need there to represent the Christian Church—gentlemen in instincts, godly and well-learned men who have received a liberal education. But I pass on to what is more debatable ground. Namely, what is the class of work to which the missionary should chiefly devote himself? Ought he to spend



his time chiefly in himself preaching and teaching the non-Christians, or should he devote his whole energies to the instruction of the best Chinese, that they may convert their own people? In the one case, we ought to cover China with missionaries working in the field; in the other, we ought to be content to send into China fewer men, but these of the very best type. Upon the whole, I cannot but believe that the latter course is commending itself more and more to the wisest. Years must elapse before the ordinary missionary can be sufficiently conversant with the Chinese languages to be of real use as a preacher to non-Christians. It would seem wiser to do as the American Episcopal Church has pre-eminently done, that is, to concentrate its energies in great part upon first-rate schools and colleges, and to raise up a highly educated Christian Chinese body which can evangelize its own people: and not only by these means to create, under God, a Chinese Christian body, but to send out educated men who have been impressed by the Christian character and atmosphere of such places to be teachers and men of business raised to a higher level, though they are not yet Christians. I believe that in all such mission schools and colleges the Chinese classics will be carefully taught, and also, in the higher classes, the English language. The first because you



want your future Chinese clergy to be highly educated Chinese scholars, fit to cope with educated China on its own ground; and as for English, it is becoming the one foreign language which all Chinese desire to learn: it opens to them not only good places in trade and government, but also a mass of literature, most of which we hope may be of permanent value to them. I need not add also that a definitely Christian college demands that, in some form or other, and to some extent, all the students should come into touch with the Christian Faith. Returning to the main point, however, it is possible to exaggerate the importance of such first-rate Christian education, both as a leavening influence and a direct converting force. China, we believe, will be converted by its own sons, not by European preachers. You will find that to-day in China in some missions there are many Christians, but few of these Chinese Christians have received a sufficiently high education to be great forces for the Church. They exercise personal influence, of course, but, as a matter of statesmanship, we need more than this to-day. First, we need the best European missionaries; secondly, the best educated and the most intelligent Chinese Christians to take their places in the highest ranks of their countrymen, and thus to commend to them the Christian Faith. For thousands of years

the Chinese have venerated those who have been distinguished as literary men ; let us make full use of this trait.

And what of the prospects of Chinese Christianity ; what of the Chinese Church of the future ? Here, again, I must repeat myself : we have our own clearly defined line, for which we may thank God. We are in China to plant the Catholic Church, its creeds, order and temper. It is not a Western Church in essence, but locally adaptable to any race, but in the ancient ways. I believe "the ancient way" will have a strong fascination for the Chinese race just because everything is not an open question with us Churchmen : we have a central tradition by which we are bound, a succession which is of vital importance for the stability of the fabric.

A wise friend and Bishop in China sends me most interesting and valuable reflections upon the possible strength and weakness of Chinese Christianity of the future. He says it will tend to be a system strong in producing practical results ; it will make much of philanthropy, much of family life and daily conduct, and assist good government. Its danger will be that it will care little for theological distinctions, being more characteristically careless about definitions and accurate thought than even our own race. It is unlikely to think

out problems logically, and it may be sadly lacking in, if not quite devoid of, the mystical element. On the other hand, it will have enormous respect for tradition, and may, indeed, cling to it without caring to test its truth. Its ritual will naturally be sober and well ordered, but it may also lack warmth, and may exhibit little of the deep devotional, and therefore the emotional, side of the Faith. It is interesting to hear that hours of prayer in a day are a very difficult subject indeed for the Chinese, for it has not been according to their past customs. My friend tells me further that they do not make much use of the Psalms. The Psalter does not appeal to them as it does to us. Again, he has never found any Chinese who took any interest in "the 'Imitatio.'" But the Chinese Church, he considers, will be full of countless organizations, clubs and guilds, and very strong upon the social side. It will also have an immense capacity for self-renunciation. Indeed, the sturdy strength of that wonderful race has already been exemplified in the thousands of martyrs who have so willingly laid down their lives for the Truth. My instructor in these most interesting details adds that the future Church of China in his opinion will be very unlike Judaic or Greek Christianity; it will have much in common with the Latin Church in its veneration for custom and law; and also with Anglican

Christianity in matters of common sense and in a tendency to compromise in the region of theology. It is certain to be hardy and enduring.

Surely such a Church, when it has gripped these millions, will make a definite contribution to all Christendom, bringing its limitations to us as well as its virtues. It constitutes one of the noblest calls to-day. I call attention also to a danger in China analogous to one in India. As in India caste may become disintegrated and consequently the Hindu left with no religion, the foundations of his springs of action being broken up, so it would appear that in China Confucianism may be in serious danger. It is true that the Chinese can separate life into water-tight compartments more easily than any other race, and disregard logic even more completely than we ourselves can ; but a friend tells me that even such a race must soon have its faith in Confucius shaken. The sage stands as one who has never erred ; he has been treated almost as divine, the one venerated name from whom there is no appeal. He taught them to ignore all foreigners and their ways. But the Chinese are assured to-day that Japan's salvation has consisted in accepting Western civilization, and they are bent upon the same errand with almost feverish haste. Logically, I suppose, this means the gradual dethronement of their idol, and

also of their real religion ; for I have not discovered that either Buddhism or Taoism really touches the springs of action in China : these beliefs are accepted, but it is a very small compartment in comparison with the influence of Confucius. Caste in India, Confucius in China, both crumbling, and in each case by the influence of Europe. It is for the Christian Church to fill these tremendous gaps with the power of the Truth of the Gospel, or else terrible things may befall the world.

I have hardly touched Japan, but it is not because that race has ceased to arrest our gaze. I have not spoken of it because I think it has been too much already before the public for criticism. Let us watch that empire with respect ; the Catholic Church is planted there, organized and independent : already it is producing Christian leaders ; it is so tolerant of any religion that Bishop Awdry confessed to me that he would rather be a missionary Bishop in Japan than in India : that is, he would rather be under an open-minded, non-Christian government than under a professedly Christian government that hid its profession, though from the highest and most chivalrous motives. Of course Japan must be aided by the gift of our best men. All the more must this be done when a Central Theological College is being established in Tokyo with the

hope that it may be staffed by some of England's best teachers. The college is the gift of the Pan-Anglican offering, and it will hasten the day when Japan can have its own Bishops chosen from a sufficient number of highly competent Japanese clergy, the number being large enough to make sure that the succession of fit persons for the Episcopate shall not be imperilled.

If we add together the future destinies of China and Japan, then I have no hesitation in saying that, taken as one, more depends upon their future in regard to the welfare of Christendom and of the world than upon any other region which is not yet predominantly Christian.

But I also desire to call attention to the claims upon the Church of what I may call the "Southern Far East." It is not a subject of such magnitude as that of the great empires with which I have just dealt. It is in comparison with them but a corner of the world, but it is a part which has been too much neglected. I refer to Singapore, the Straits Settlements, Siam and Borneo, and side by side with them I would place a region in the hands of the American Church, the Philippines. I dream some day of a "Southern Far East" province, of a Church strong among Chinese, Malays, Siamese, and Philipinos, the problems upon the whole being of the same



character. I would fain give this region a place in the vision of Asia. Here you find to the fullest degree the overspill of China. Here wealthy Chinese merchants conduct enormous businesses, and I suppose the day may come when China-over-the-Border, in lands under the protection of Christian Powers, may be able to have an effect which may react upon China itself. To these regions we have lately sent two new Bishops with assurances that they shall not be forsaken by the Church at home. They need workers as much, perhaps more, than any region in Asia. I press this cause upon the Church at home.

One last gaze at the Far East and beyond. The northern part is covered by the territories of two gigantic Powers, both "finding themselves" more and more completely, both destined to be factors in all political world movements anywhere. In the south we note huge islands stretching east and west, connecting Asia with Australasia. What is to be the fate of these southern regions? Are they some day to fall to the Powers of the Far East, or to be held by Europe, or to become American, or Australian? The Far Eastern man is most at home here. Indeed, it is his home. To the others it is a place for acquiring wealth in order to return to another land again as soon as possible. To the Australian, with the unoccupied northern



regions in his own continent, these problems are of absorbing interest. Possibly, he hopes that he may become in time a "Southern Far East" Power. He is situated so much nearer to the great Far East empires than many have realized that such problems are in no sense merely academic for him. If you place one point of a compass on Thursday Island and the other on the nearest point of New Zealand and make your circle, you will find that it includes most of the islands I have alluded to, and the whole of the Philippines, besides Canton in China and a good breadth of country west of it.

To the Church of God all countries are "home." Diversity of race is an incident, and supplies problems none of them insoluble. Perhaps these "Southern Far East" regions have been almost a negligible quantity to us as Christians, but no part of the earth's surface should be left outside our horizon. The day may come in the lives of some now living when that part of the world may become the battle-ground of contending empires. The Christian Church ought to have been at work there long before that time comes. Many Christian missions are at work scattered up and down those regions, but the Anglican Church is little in evidence, although her own sons and daughters may be found there with little chance of the ministrations

of their own Church. I believe that so far as population is concerned the "Southern Far East" is likely to become, even as far as Australia, more and more Chinese, but outside the Chinese empire. We ought to evangelize such a race and in such a region. Strong beyond reach of harm within its own territories as China must surely be some day, unassailable by other nations, however civilized, China may become the great moderating, peace-bringing force of the world. Craving no territory from any one, loving peace and quietness, constitutionally averse to wars of aggrandizement, but with enormous staying powers, China may one day, with her hundreds of millions of vigorous and industrious people, demand that the whole world shall remain at peace, and she may possess enough force to command attention when she speaks. Such possibilities are, of course, mere dreams of the future at present. I allude to them to show what great things, for good or for evil, may come to the world from the Far East. The issues are so incalculable that Christendom has its plain duty there to draw into itself this mighty race, to gain its contribution to the Faith of the Gospel, and not to leave it a menace to the world outside the Christian fold.

## CHAPTER IV

### SERVICE IN AFRICA NORTH OF THE EQUATOR — IN THE FACE OF ISLAM

I AM bewildered by the subjects presented to the missionary statesman in the northern half of Africa ; rich in variety, they are not studied as they ought to be. Some may have been led to suppose that the other division of Africa would appeal to missionary leaders more insistently, but I doubt it. I call attention to the following list of subjects. Islam in a special degree : the two great races in the west, the Fulani and the Haussa ; other subjects equally of first importance, namely, Egypt : the Baganda : the pure negroes ; and, again, the wonderful early history of Africa south of the Sahara. I have omitted the northern shore of the continent west of Egypt as being of less practical importance to us at the present time, since it is dominated by the French and Spanish Governments.

I begin with Islam, the problem which, it seems to me, becomes more baffling as we continue to study it. Much has been written upon it of late,

and by wise persons, and all will do well to study the reports of the Conferences which are now periodically held for the purpose of bringing together all those who have given special attention as Christian missionaries to this religion.

First let us be as generous as we can to this wonderful faith. God is its chief thought, as One revealed. There is no place in it for the Agnostic : it is a code that covers the entire social, civil and religious life of its people. It is an immense advance on paganism ; it has no caste and at once introduces every member into a brotherhood ; in the place of prayer wealth and poverty are not distinguished, and in the mosque every one must wear a sober garb ; its hospitality is perfect. Its history reveals some most beautiful and most distinguished characters. Among the early Caliphs who can help loving and venerating Omar ? Among the Saracens we are arrested by the personality of Saladin ; among the Turks, Othman, whose greatness appears side by side, more or less, with wonderful events and personages in the West. For example, with Magna Charta, the last Crusade, Ferdinand of Castile, Louis IX, Dante, St. Francis, Raymond Lull ; and in the Far East Chingiz Khan. Or pass to the highest point of Turkish greatness : Solyman the Magnificent lived and held his own in a century of great men. In Europe with

Charles V, Francis I, Henry VIII, Elizabeth ; in India with Akbar.

Look at the progress of this religion : " It crumpled up the Roman empire on the one side and the Persian on the other, and drove Christianity before it on the west and Fire-worship on the east ; it took possession of the birthplace of Christianity, and later on threatened more than once the centre of Christendom." <sup>1</sup> Its sacred book is written in a language so beautiful that Christian scholars are lost in admiration of it. Its language is amazingly copious.<sup>2</sup> There are 500 names for the lion, 200 for the serpent, more than 80 for honey, 1000 for the sword, 5744 connected with the camel ; the regular verb has 15 conjugations. No Moslem is permitted to translate into any other tongue the " uncreated Koran," as it is called. To what height of expression the Moslem worshipper can reach may be judged from the words which issue from the minaret over the town still steeped in darkness before the dawn : " O my holy God ! O glorious God ! Thou art peculiar for greatness and graciousness. Thou dost not slumber while Thy servants sleep. Wonderful the watch Thou dost ever keep. O slumbering servants of God ! I am amazed at you who slumber while God wakes. How long will you sleep ? How can you

<sup>1</sup> Stewart.

<sup>2</sup> Zwerner.

sleep before God, who keeps watch? Awake from sleep! Be up and praise!"

Every Moslem is a missionary, and therefore there is hardly any need for societies among them for the purpose of the propagation of their faith. There is none in Cairo, possibly one in India. All Moslem traders and travellers spread their religion, a strange contrast with the ways and opinions of many Christians. Though Mohammed is raised to a pinnacle beyond which it would be hard to place any man, still, because of belief in One God, the prophet is not worshipped; he is not deified, as we may say Confucius and the Buddha are, since in these last two systems there is no defined belief in God, and the founder tends towards divinity. Nor did Mohammed claim more than one miracle, namely the wholly inspired and unchangeable Koran, spoken to him from on high.

Then, in order to be impartial, if it is possible for a Christian to be impartial where his soul and life convictions are concerned, I give the other side of this baffling, this insoluble, problem—insoluble because it is hard to understand how some 232,900,000 persons hold this religion with tenacity to-day. Islam has never really extended itself except when it is fighting, and this instinct has laid low its own chiefs. Out of the first four Caliphs three were assassinated, and besides them

Hassan and Hosein were killed ; out of fifty-nine Caliphs of Baghdad thirty-eight met with violent deaths. In spite of the beautiful words in the Koran there seems to be no room for tenderness in Islam ; the word " Father " is not, cannot, be used in the Koran. " God is great," but He is not " love." " ' My kingdom is not of this world ' is an impossible phrase." <sup>1</sup> Rather, " I have called you slaves." Sin is deviation from the will of God, not from His character. The Christian idea of atonement is horrible to a religion that makes the gap between Creator and created complete ; that idea would import the principle of love, and " the Moslem does not pretend to know the attributes of the Deity except that He is One, invisible and omnipotent." <sup>2</sup> There is no belief in a permanent moral law, only in the Will of God and whatsoever that may be. Belief in the one sentence of the Moslem creed suffices for salvation ; at least, I have the authority of an expert for the following language : " Moral turpitude cannot deprive a man of his quality as a ' submitted one ' (Islam) nor of his share in the Moslem's paradise." A strong effort was made in the time of the Abbaside Caliphs at Baghdad to introduce into Islam the tender side, but it wholly failed as being incompatible with the teaching of the Koran, which

<sup>1</sup> Gardiner.

<sup>2</sup> Dwight.



admits of no development. It is this impossibility of development, of adaptation to the needs of man which all students point out as the knell of this religion. The position of woman cannot be altered without destroying the foundations of the faith, nor of slavery, nor of polygamy. The earth centre of Islam is a stone, an old pagan object of worship ; pilgrimage to it is almost the highest means of grace, nor can it ever be otherwise. Islam gives us dependence on God, but not fellowship, not progress. "God is above us, not for us, not in us." And therefore this strange creed, so strong and so weak, does not really lead to advance for mankind. As soon as its conquests cease the nations under its rule sink back as lead ; wealth, and liberty decay, advance ceases. Moslem lands are among the most decadent to-day. Of course it lifts the pagan up several steps at one bound, but leaves him with much of his old nature untouched ; so much is this the case that I have never heard any complaint of the difficulties of the transition period when a man is passing from paganism into Islam, that transition state which is one of the sorest trials of the Christian missionary when the change is into the Christian Church. The step upward into the Faith of the Gospel is so great that stumbles and injuries are terrible. Dean Church notes the distinction : "Islam produces

a singularly uniform monotony of character." "Christianity has been in its results singularly diversified and incomplete. It has succeeded and failed; it has aimed much higher, demanded far more and has had to reckon with far more subtle and complicated obstacles." Perhaps the worst point in Islam is the awful pride which it generates: "it is frankly intolerant, leaving all doubts to the Christian." Whether the pride of the Moslem is greater than that of the Brahmin I am not competent to decide, but those two peaks are unsurpassed. Hear St. Augustine upon the other side: "Should any one ask me what is the first thing in religion I would reply, the first, the second and the third thing therein is humility."

The one place in all the world where Islam is making great advances is along the tropical belt of some six degrees on each side of the Equator, among the pagan Africans, and for a simple reason. It is now a well-established law that an undeveloped animistic faith crumbles quickly before any better defined faith with a creed and a system. But when a second religion reaches the same people, although it may be far higher than the preceding one, the transition to that higher faith is immensely difficult. The negro quickly becomes a Moslem, but when he has become a Moslem his conversion to Christianity

is one of the hardest tasks set before the Church. If the criticism I have attempted is fair you will see that although we acknowledge to the full that Islam raises the pagan, we cannot face with equanimity the fact that further advance is barred. One word more by way of criticism, and in order to return to the generous side in dealing with Islam. No one can fail to note the analogy between the Mohammedan religion and one definite side of Calvinism. So far there is not much cause to choose between them. But there is the other side to Calvinism, however illogical it may appear to be. Calvinism is, however, not the same as Christianity; Islam is the same as Wahabism. And it is wonderful and mysterious that six centuries after the coming of Christ a great race should deliberately return to Mount Sinai and accept the Old Testament in its earliest and crudest form as a final revelation, basing their faith on Ishmael, not on Isaac. So the New Testament seems to be surrounded by the Old Testament. On one side as an aid and a schoolmaster, on the other as an implacable foe. The God of Islam seems born of the fierce desert and the still fiercer sun of Arabia; it would appear to be a religion for some Semites, not for Aryans. It is steadily shrinking, but is yet a mighty force which far too few Christians will face as a life

work as missionaries. I trust many will. Those who do so will probably find their best schooling either in India or in Cairo. This religion claims thirty-six per cent. of the population of Africa, but they live almost wholly north of the Equator. Its strength is on the Mediterranean, where its percentage rises to ninety-one. The British Empire contains the largest number under one rule, 81,500,000, of which some 60,000,000 are in India. Only about 107,000,000 are under non-Christian rulers, showing how the Moslem power has shrunk; and even these 107,000,000 include some 10,000,000 in China, where the steam-roller of Confucius has worn down the faith of Islam till it has become a mere shadow of itself. Chinese Moslems are congregated chiefly on the confines of the empire; they have adopted Chinese customs, they never speak of their religion, they make no converts, they do not keep Ramadan, but they worship apart and abstain from pork. No Christian mission touches them at present. Taking the continents, Africa contains 59,000,000, Asia 169,000,000, Europe 5,000,000.

Returning to North Africa, it is true to say that a few years ago no religion was more hated and dreaded by the pagan African than Islam, since it was associated with slavery and the grossest oppression. To-day it may be said that no power

is in a sense favouring the spread of Islam and extending so much as the British rule, inas-much as the Moslem is no longer permitted to be a slave-trader, nor to oppress. He comes, therefore, as a peaceful trader, and the hatred of the pagan for him is dying away. Against this fact, however, may be placed another. Nothing in North Africa has given a greater shock to Moslem prestige so much as the destruction by a Christian Power of the Fulani rule in Nigeria and of the Mahdi in the Eastern Soudan. One last fact : Mohammedanism has stretched a long finger into South-east Asia, among the great system of islands and in the Straits Settlements, but it does not seem to have exerted its force in these regions ; of late, however, great facilities for pilgrimage to Mecca have aided Islam. It is not so intolerant, and nowhere else have Christian missions had so much effect. Whereas in India Christian converts from Islam are comparatively a handful, being numbered only by hundreds, although these are of a very fine type, and fifty are prominent missionaries, the case is different in Dutch settlements. In Sumatra, out of a population of 625,000 there are only 125,000 Moslems, and there is no serious growth of Islam among them : 62,000 Christians are found in that island. In Java there are 18,000 converts from Islam, and

they increase by some three or four hundred annually.

I shall not apologize for devoting so much space to this engrossing subject. The times are, I believe, increasingly hopeful for the Christian. The Moslem force gradually shrinks, politically and spiritually, and perhaps its most deadly foe is the modern Turkish movement which points to a change from pure Islam to an undefined Unitarianism, which, in Aubrey Moore's well-known words, is the "easiest faith to get and the hardest to keep": it is a slippery slope. The next step for Christian Powers to take seems to be to obtain from Turkey real religious liberty throughout that Empire. Still further in the background is the possible conflict in Arabia itself between the modern progressive Turk and the Arab, who has not changed, living as he does in the birthplace of Islam, in its soil and climate.

But I return to North Africa. Lord Cromer's "Modern Egypt" contains a most felicitous analysis of the differences between Oriental and Western, and Moslem and Christian, characteristics: and Cairo, as I have already said, gives Churchmen one of the best opportunities for the study of Islam in close touch with Mohammedans and under very able management. I hope it may become a school of prophets. But



it is further south, and especially in the west, that I desire to turn attention, because the subject is not sufficiently familiar to the Christian world.

Every one who desires to have a flood of light thrown upon the Western Soudan should read Lady Lugard's "A Tropical Dependency." I can only whet the appetite by a few details. The desert of Sahara is as large as Canada; across it are two trade routes, the shortest being fifty days' march. At latitude  $17^{\circ}$  we reach "Black Land," which reaches to the Equator and, of course, south of it. As you cross the Sahara southward you leave behind you the Berbers, who call themselves white as distinguished from the negro. From latitude  $17^{\circ}$  down to  $9^{\circ}$  north you find a superior race; from  $9^{\circ}$  southward you touch more barbarous people, the true negro, who is confined to a few degrees on each side of the Equator. Probably this distribution of race will always continue, since the superior man prefers the more temperate clime, or possibly he becomes superior by the effect of a cooler and a drier temperature. Principally in the region between latitude  $17^{\circ}$  and  $9^{\circ}$  north you find two great races—the Fulani and the Haussa; both are now under European rule. But the record of the great empires, for they were nothing less, in these regions in the past is most fascinating reading. One cannot help hoping that



under Christian rule there are great possibilities for these superior races, and in Nigeria England has a magnificent possession. The work of the Church here is a noble one indeed, and one dreams of the time not far distant when the Church of Christ may form a chain of missions right across Africa: the Eastern Soudan joining hands with the Western Soudan—for the term Soudan stretches across Africa—and thus form a barrier against Islam in its trend towards the negro belt on each side of the Equator. It is here that the undefined animistic faiths are giving way before any superior religion, whether Islam or the Faith of the Gospel, whichever is first in the field.

From what quarter did the Fulani and the Haussa races come? Both have traditions that they came from the east—the Fulani are thought to be gypsies from India, the Haussa of Berber extraction; the negro says he came from the Eastern Soudan: and perhaps from Meroe, near the Atbara, he may have given Egypt its early civilization. If so, then the modern negro has receded in civilization. Lady Lugard quotes a Coptic saying: "In the beginning when God created things, He added to everything a second: 'I go to Syria,' said Reason; 'I go with you,' said Rebellion. 'I go to Egypt,' said Abundance; 'I accompany you,' said Submission. 'I go to

the Desert,' said Poverty ; ' I will go with you,' said Health."

In the west, and from the Equator to latitude 17° north, what is the great problem to be faced by the Government as well as by the Church? For many a long day government must be personal, and it must be the government of character working for the interests of the people of the land. There is no other justification for the presence of an European nation in Africa than this. Trade, markets, colonization, these are bi-products ; and unless this order is recognized the world will be so much the worse for European presence in Africa. European rule has abolished slavery, or forced labour, in these regions ; that is, it has stopped all export of slaves, but there domestic slavery still exists and has gradually to be abolished and compensation given. In British East Africa to-day the Government pays some three or four pounds for the liberation of a slave, and such a reformation steadily proceeds in the British dominions in these tropical lands. But when forced labour ceases the wise know that another danger appears, the idleness and the consequent deterioration of the child man. The philanthropist, whether a Christian or not, has no harder task to-day than to encourage the labour of the free man, once a slave, in a tropical region. Who will draw the line between

encouragement and persuasion on the one hand and compulsion on the other? It must be a slow development, partly by increasing the wants of the population, partly by exhibiting the dignity of work and its effect on character by its discipline. It is in the latter position that the Church finds its place and is welcomed with both hands by the State. Obviously, industrial training has a very large share in such education. In equatorial lands we have an enormous supply of black labour. But the question is, can we move it about as it is needed? Ought we to do so if we can? Does such organization of labour lead almost certainly to compulsion and a form of slavery? Ought we to let the negro stay in his home and teach him there to be chiefly an agriculturist, and to live his own life, which in European eyes is a lazy one, but which may be the true life in these damp, low-lying equatorial regions? These are problems every missionary in West Africa must face and help to solve.

I have already dwelt on the existence on and around the Equator of races of stronger and weaker types. The modern history of the Baganda is too well known to make it necessary for me to do more than make a passing allusion to it. Those who are called to that field will be helping to build up one of the strongest of the African races. Of course it is one with a strain of blood

which points to the possibility of a progressively higher civilization. The Baganda may be in time one of the great evangelizing forces of Africa, and with the advantage of coming to other races there as almost of themselves. This is what we really need in Africa, not evangelization of each race by itself, but by the aid of some other virile African race. It has been so in the South Pacific, for Christianity owes much to the aid there of higher Polynesian races for the evangelization of Melanesia, New Guinea and other contiguous regions. It seems to me that the problem of discipline is not likely to be a very difficult one among such races as the Baganda, the Fulani and the Hausa, because of their capacity for civilization.

I have now to handle the most important question which the Church, as a Christian Church, has to face in these tropical lands of damp heat, and especially near the Equator and in West Africa and among the negro race—the question of discipline. Much that I have to say will have reference to South Africa, but the problem takes its most serious form in mid-Africa. We are dealing here with what is called, I hope without any unfair or hurtful meaning, a set of child races. The climate makes them so ; perhaps they are meant to remain unchanged whilst in that climate ; perhaps they may have become so by falling from

a higher intellectual state, forced into regions where life cannot be as strenuous as in colder latitudes. I put these reflections in the forefront at once, because I have no desire to be considered contemptuous in dealing with this subject. If anywhere in the world, then here, in mid-Africa, we enter a sort of nursery full of peoples who have their own contribution to make to the Church of God, and have, of course, their own special limitations. For example, how can one expect asceticism in such climes unless you are among a high civilization? You find it naturally in the dry desert air. There the Arab is the simplest of livers. In India you get it among an Aryan race of subtle imagination and naturally inclined to meditation on the deepest questions of humanity. But upon the continent of Africa, among races wholly unphilosophical, you have experience of those who may, without derogation, be called children. It is the same in the South Seas, especially in Melanesia. There is little need for exertion, for nature provides food ready to be eaten. All through these regions the religion is what is termed animistic. There is a keen appreciation of the unseen, everything is the abode of a spirit; man himself has more than one spirit in him: when he sleeps one of these walks abroad; in the majority of cases the spirits

are malevolent, and religion is predominantly the religion of fear. What keeps men moral is the fear of unseen spirits. Into this land enters the Christian Faith, with its overwhelming demands, of change of motive, of holiness, of a God revealed, and revealed in Love so awful that it is like a consuming fire, inexorable against sin. It comes with a direct call to the individual to stand upon his own feet and face his God and live his life in that holy Presence. The step upward is so enormous that it is somewhat like asking a child of three to ascend the stone blocks of the Great Pyramid to the top, and the danger is that you should ask him to do it, so to speak, in a quarter of an hour. You see strong men before you, able to labour; are they not strong enough to rise quickly to such new conceptions just as you yourself are able to do? The answer is that this brother of yours is not a man mentally and spiritually, but a child of four. Even after you have been teaching him for twenty years he will probably not be more than ten; after a hundred years his race may not have arrived at more than sixteen. How then should you commence? Wise men, after having made every kind of mistake—for it is thus that the pioneers learn for the benefit of posterity—tell us that you must first remember the destructive effect of your



coming. Not only the Christian missionary, but the trader and the Government school, all help to destroy the primitive belief in the presence of spirits abiding in everything : and fear of the consequences of their existence passes away with that belief, and it has been the one moral force which has maintained control. Nor is this child able to understand a God of Love. It is not certain that he can understand One God, although students tell us there is a latent belief in One Divine Being underlying most of these animistic beliefs.

But he certainly does not know what the love of God most holy is. The only love he is conscious of is a weak sentiment : in respect to a Divine Being it is most likely easy good nature. So far you have destroyed the man's moral check, and have been unable to give him anything else in spite of your teaching : the child makes his first stumble and cannot reach up to that step of the Pyramid. What is the remedy ? Some of the wise say, " The first thing to do is to take your child at once to the place where he will learn a true fear, a nobler dread : take him to Mount Sinai, teach him as the Jews were taught ; begin with the elementary truths of the Old Testament which are meant for children in spiritual things." I have heard wise men also say that you had better keep back almost altogether the knowledge of God in Christ till you have



succeeded in replacing the pagan fear by the fear of the Old Testament: so at length you may rise to holy fear according to the New Testament, and learn the meaning of holy love and how far removed it is from easy good nature. You will already have comprehended the complexity of the problem: how can you keep back, how much may you keep back, of the good tidings of God Incarnate? How far may you exercise reserve in teaching Bible truth? Or should you first begin by teaching from the New Testament all the severest truths? Dean Church has reminded us that it is the New Testament which is the severest and sternest book in the world. It may be, then, that it is even better to teach the stern New Testament than the stern Old Testament. I do not attempt to decide between these questions; my purpose is to show you that to whatever part of the world you go you will have free scope for the loftiest gifts. Selwyn, Patteson, Steere, French, Bickersteth and others like these are not wasting any one of their powers to whatever field they may be sent.

Of course it will occur to you at once to ask how long a period should elapse before baptism, and what should be the duration of the catechuminate. It must vary with the race. Upon the general question the extreme of caution in regard to discipline lies with the Roman Church. I think

I am right in saying that it does not admit to the priesthood, among a non-Christian race, any one who cannot show three generations of Christians. I am also right, I think, in stating that never yet has it dared to raise to the Episcopate, that is, to the power of transmitting Orders, any member of any such race, not even in China after four or five centuries of Roman Christianity. But there are dangers both ways. Some wise men would say there was far more peril in the case of one whose Christianity had come into the region of the conventional than of one who was himself a convert by conviction. Again, there are interesting differences between Anglican missions in regard to the permission given to non-Christians to attend Christian services, especially certain services, and in connection with the recitation of the creed. Do not, however, suppose that the wisest men hesitate to place responsibility upon converts. For example, in the exercise of discipline for serious breaches of the moral law they would as far as possible work through other converts and through the native Church. No one is so likely to discover the truth of a charge as a fellow-countryman. But the sentence must often be pronounced under at least the presidency of the European priest or bishop; not otherwise can the standard be maintained till after many years of knowledge of the Faith.

Perhaps you are already familiar with the peculiar trials of the problem of discipline in a mission, not only in Africa, but almost anywhere. The standard of mission discipline is so much higher than that which rules at home. The Christian in India asks why there should be two standards, one in the cantonment, another in the mission station, and the latter infinitely the most severe. Or turn to Africa : you know the special dangers of a child race in that humid heat : they are, lack of self-control, sins of impurity, emotional expressions in the Church, and not a great elevation above the pagan standard of morals. You are afraid to lift the veil. The last report sent home may have spoken so hopefully ; now you may have to paint out that picture. The leaders of the congregation have been living in secret sin, and if you exercise true discipline the Church in that place may vanish. May you not condone these offences ? Remember the lack of discipline at home among your own people, remember your own infirmities of temper and life ; ought you really to banish these people—these children—and partake of the Sacrament yourself ? If you banish them from Means of Grace, how can they hope that they will improve ? These questions cause you anguish, but at length your right judgment asserts itself. You say, it is not a question whether if you act thus

and thus the Church will vanish ; the question is whether the Church has not already vanished so far as discipline is concerned. And as to the lack of discipline at home, you remember that you were not sent to plant tainted seed abroad, but to give the pure Gospel, gently of course, patiently, lovingly, yet the pure Gospel. You come from a land of tares, of centuries of weeds among the corn, of sins peculiarly given to Christian soil ; you must not transplant these into Africa, or impart lowered ideals. You must give the very best undiluted, whilst your tenderness increases and also your patience. You will never forget that your converts have a view of Christian England which a day in England might shatter to pieces and they would be filled with amazement. It requires brave and wise men to be missionaries.

And what of the discipline of yourself ? Remember that in damp, tropical heat most white men become so much relaxed that all fibre at times seems to have vanished—moral, physical, intellectual ; nothing seems to matter, and you will need, and you will get, special grace for your work ; it puts you into one of the great posts of honour in the Church. Without that grace you fall. A great African traveller has said that out of one hundred Europeans who enter these regions ninety come out worse than

when they went in. But that is not only the climate, it is the trial of civilization encountering barbarism. It tends to make you either a fiend or a saint. It is the most searching of all tests for a State or for an individual, and it is the test that the British Empire has had to bear more than any other. Said once a negro: "Negroes have always served others. If so, they ought to be very near the heart of Christ."

And you, with your racial impulse to hurry, you must practise a sense of humour. You must keep an equal mind, and on no account must you tire yourself physically. Worry means fever, and so does excitement, therefore we must not send out to mid-Africa the highly nervous. Nor must you work, as we are so apt to do in England, by heavy spurts. A veteran African worker, a Bishop, and an athlete, told me that once he often suffered from fever, till on his long walks he determined never to tire himself. When he began to feel fatigue he sat down and ordered tea to be boiled, with the result that for ten years he had not experienced an attack of fever. And for this the Church owes him gratitude. Moreover, the negro hates hurry. He says: "Do not the days succeed one another?" There is an expressive word also in common use, "Joko, Joko":—"Softly, softly, sit down and consider." "Time is money,"

you say ; but he answers : " Then so much the worse for money, for time is of no value."

What is the chief internal danger confronting the African Church on and around the Equator? Without question, Polygamy. It stands out as the great enemy there just as caste does in India. But when I call it an enemy understand that it is only so when it gets a footing inside the Church. There it is anti-Christian just as caste is anti-Christian, for both sin against the essentials. The position of woman is secured within the Church never to be lost. But if you stand outside the Church, in many a land the wise man looks with patient interest upon it. It is an ancient custom, it lives in the Old Testament ; but, then, the patriarchs were not Christians.

So, also, you will have the greatest sympathy with the transition state : you will not even press a man who has wives dependent upon him to give them up, even though he desires baptism. You may have to tell him that in a transition state God has many ways of feeding His people. He can make up for the lack of Sacraments. It may be the man's duty to keep his wives, which means that he cannot be baptized. He may be of noble character, almost a John the Baptist, standing at the gate but not entering because he has a duty to his old estate. The greatest sympathy with the old stage goes hand-



in-hand with the greatest firmness in the warden at the gate of the Christian Church. There is no doubt that to pass through that gate in the case of the negro is also to take a very high step up the Pyramid. Of course the difficulty is a check to the growth of the Church : it makes the advance of Islam more easy ; but, then, Islam at best only takes you into a crude form of the Old Testament. We are the guardians of Christ's Church, with its distinctive teaching upon the position of women and of marriage.

But doubtless it is known that the Lambeth Conference has also drawn a distinction between a man who has more than one wife and a wife who, though she may be one of many wives, has herself only one husband. There is not an absolute bar to her baptism in consequence.

So great is the danger of falling back into polygamy in these regions that there seems to be no possibility, at least in West Africa, of an African independent Episcopate. Place all possible power of initiative in the hands of African clergy and laity, give them synods and the full organization of a diocese, but insist upon their being governed by an European Bishop with an absolute veto. Let him be the wisest man you know, encourage him to be in touch with all other African Bishops ; let there be from time to time meetings of Bishops in Africa, in the west, south



and east. The existence of the Church now for a century demands a strong attempt in the way of experiment how far Africans, especially near the Equator and in low-lying lands, can govern themselves; but keep in European hands the last word by the episcopal veto. It is not fair to Africa yet in the regions of which I speak to take away this check. You may treat your African clergy and laymen as if they were your prefects in full confidence, and held in all honour and well-educated, but for a long while yet there must be over them a kind, patient, humorous, loving and firm head master, a white man. Nor must we ever make the mistake already made by other Denominations in the United States. We must not tell the coloured race to go its own way and form its own Church unhindered by white members. We cannot divest ourselves thus of responsibility for our coloured brother. It is our duty generously to give him our best aid and to shield him from his chief temptations. The State does not leave him alone to work out his own salvation or his ruin. In the spiritual sphere we must be actuated by still nobler motives, because all men have a part reserved for them in the Body of Christ, and we stand or fall together with our brothers of every colour, and in every clime, in the world-wide Empire of Christ.

## CHAPTER V

### SERVICE IN AFRICA SOUTH OF THE EQUATOR

It is as well that I proposed we should make no comparisons between north and south in this wonderful continent. Turn which way you will you are met with marvels. Looking southward from the Equator, as we leave snow-capped mountains and their attendant glaciers, situated upon the Line, as well as tens of thousands of square miles of highlands, and also the great valley, or chasm, with the largest lakes in the world within its rift, we come to Livingstone's land on the east and to the Congo territory on the west. I put the names in juxtaposition. I keep silence on the Congo problem here, for the Anglican Church has, as yet, no place in it. I would we had, and perhaps the Church will give us a volunteer or two that we as a Church may help personally in the regeneration of that most unhappy land, which needs another Livingstone to travel through it.

"The open sore of the world" is in West Africa to-day, not in the East.

The Universities' Mission, as indeed it should be, has a steady record of statesman bishops, other missions in other lands may have an equal record, but none better, and it would gladden Livingstone's heart were he to know it. Nowhere else within the Anglican Communion can you better learn the principles of discipline for African races, and you may rely upon the workers to bar the progress of Islam by carrying out the infinitely more difficult work of evangelization. Yet remember that both in Uganda and in British Central Africa you have, as the staple population, far higher races to deal with than in negro lands. You are in the region of Bantus, of the mixed blood of Malays, Arabs and other nationalities, far sounder material to work upon than in many parts of West Africa. You must come to Uganda to learn what self-support can be, evolved under wise leadership and missionary zeal among converts. The racial type is not so strong, I think, southward of Uganda, till you begin to approach the Zambesi. Yet there the Church, in company, of course, with very great Presbyterian missions, has not only to evangelize and civilize the native, but also to face the influx of white men of all kinds along the railway which is now passing

northward through their regions. The Anglican Church hopes to behold soon a new Province in these lands, extending southward to the Zambesi and northward so as to include Uganda and Mombasa. The distance so described is enormous, but those who are called to work in those regions must use their influence to begin Provincial organization with no lesser boundaries. We must strongly deprecate a Province in the U.M.C.A. jurisdiction and another in the C.M.S. countries. For the sake of both missions, for the sake of the Church generally, let the two types be brought into close touch in this organization, whilst each is left perfectly free within its own boundaries. Each has much to learn from the other, and the whole Church wishes to profit by what comes of their joint experience.

I propose to deal in this chapter with the coloured problem alone. I do not call it the native problem, for in South Africa there are tens of thousands of white as well as coloured natives, and for both of them Africa is "home," differentiating the problem wholly from that of India and from that of Africa north of the Equator. A few words first, however, about wonderful Africa. Sir Harry Johnston reminds us that there are some 110,000,000 of native coloured and virile races in Africa. They are not dying out but

increasing ; they do not disappear before European diseases and customs ; among them are splendid races, which have had great leaders, and especially as you move south. The directly equatorial regions, especially in the west, may always be under European domination. But he is a bold man who will prophesy how far white men will be ruling in other parts of South Africa a century hence. Africa has sent three millions to America and two millions to the West Indies, where they have transformed the land. In the West Indies, where the purely white population is only two per cent., there is no coloured question under very wise leadership. In the United States, where the whites are seven times as numerous as the coloured men, there exists the most serious and at present, in my opinion, the most insoluble, coloured question in the world. We in South Africa have the advantage of all this experience for the solution in our times of the most gigantic coloured question that probably the world will ever know, because, as has been stated already, in a region about two-thirds the size of Europe, a population numbering a million to-day, and of European descent, calls a land "home" in which a population of coloured men eight times as numerous now, and likely to be indefinitely more numerous, also calls the land "home."

Consider also these strange facts. All the plants the African cultivates have been brought him from without, not one is indigenous. All the animals he domesticates were brought from without, not one kind of all the vast herds in Africa has he ever domesticated—not the elephant, nor zebra, nor buffalo, nor any other. He has never himself of his own accord, so far as we know, learnt to work minerals. His own buildings, till taught by others, are only of sticks, leaves and mud; yet many African races possess splendid capacity, and will go far in the future.

Let us now cross the Zambesi and enter South Africa, for, politically and ecclesiastically, it is now known that upon the north the Zambesi is the South African limit. I shall address myself wholly to the problems connected with the coloured races. There are other problems, but they pale before the first, and I shall best show my own sense of that which I handle by making it the one subject of South Africa. The very important question of white races will be taken as one problem for all continents abroad wherever our people have settled.

Briton and Boer are becoming one nation, and as an instance of the manner in which good emerges from evil, we listen with interest when it is given as the verdict of Louis Botha, that the rapprochement between the two white races is due to



the late war ; without it there could have been no union of hearts to-day. Both together must now prepare for the steady development of the coloured peoples. In what spirit must they approach this question ?

Hear what a veteran from Bechuanaland says. Bechuanas are an easy-going people : they hate taking trouble. Make up your mind firmly to teach only what an intelligent child of eight years in England would appreciate, but not of six or seven, still less of twelve or thirteen ; they are not exactly children—they have few ideas, but like to think a little ; but you must not expect them to reason from point to point : give easy illustrations from objects they know, nothing is so great a proof to them as an illustration. But the first essential is love for them ; it is the only way. “ A missionary must deliberately cultivate the affectionate mind ” : enter into their views if possible, share their likes and dislikes, look through their eyes, “ taking care all the while to look over their heads,” not descending to their level. Do not expect to find certain ideas which have no place in them till put there. The sense of honour is not there. No one who borrows considers he should return ; therefore do not lend money in the English sense. Be very just : they expect to be punished when they have done wrong, and are



perplexed if they escape a penalty ; it is remarkable how they despise a good-natured fool, whilst they love just severity. Above all, be immensely patient : they waste your time wonderfully. Don't fall into their lazy ways ; you must have your work planned out, and slowly but surely they will try to imitate you. What can you expect of races whose view is expressed by Lobengula when he said, "Time is only for slaves." They would agree with the Oriental proverb, "Haste is from the devil and tardiness from the All-merciful." The South African hates starting early on a journey. He also hates travelling by night ; nor can you wonder, since he has few clothes and bare feet. His sense of justice, again, differs from ours : the corporate responsibility is strong in him ; of course, a son pays his father's debts—are they not his own ? If a man lends you a knife and you cut some one with it, it is the fault of the original lender of the knife. If you visit a sin with penalty, any one in the tribe will do to punish ; if cattle are stolen by an individual, cattle from the individual's tribe may be seized in return. But punishment must be inflicted at once for wrongdoing : the law's delay, so familiar to us, is incomprehensible to the Kaffir : it is sheer injustice to punish a man for something he did a month ago ; time has condoned his offence.

But perhaps the most remarkable lesson for us to learn is the absolute disassociation in the Kaffir's mind between the two distinct ideas of Socialism and Democracy. He is in his whole being a Socialist, but in no sense a Democrat, says Mr. Kidd. He wholly believes in the full powers of a chief and in the strongest personal government, and the two are perfectly compatible. We may go further and say that no forms of life and government require the highest form of personal government more than Socialism and Democracy, and perhaps there is no duty more difficult for them than the right choice of a leader. I note that a traveller complains of the Bantu that, as he is often left-handed, so he seems often to be "left-minded." It is naturally discomposing, just as a left-handed batsman troubles an orthodox bowler. But it is surely a boon to the richness of humanity to possess all sorts of minds, to get out of grooves and create fresh possibilities.

But let me return at this point to the advice of some of our noblest standard-bearers in South Africa to the future workers there.

From Zululand.—The chief work among Kaffirs is elementary teaching in school, and the only work many can do for the first few years. Give yourself two years of school teaching at home before you come out; learn the routine, get

accustomed to the drudgery : much more is done in schools than in preaching.

Your theological training is only the first part of your preparation for work among the Kaffir. You should know something about building in stone and brick, and how to prepare and put on a roof ; learn simple cookery, how to ride, saddle and harness a horse, and how to feed it and when ; learn to dispense medicines and practise dentistry. (Another veteran suggests that you should practise at home pulling out the teeth of dead sheep !) Lack of some such knowledge discourages many when they reach South Africa.

Do not be influenced by the prevailing tone among white people in regard to the coloured people ; it is really a difficulty. On the other hand, it is easy to fall into the opposite error and to adopt the prejudices of the Kaffir against Europeans, and then to ignore Europeans—a fatal mistake.

It is not easy also to adopt the right tone and attitude towards natives ; to avoid contempt and a false superiority, and to escape over-familiarity and self-depreciation.

From Rhodesia.—Engage in definite Church work at home before you come out : know all about Sunday schools, night schools, C.E.M.S mission work. It means that you have learnt method, decision, tact, perseverance, initiative.

Above all, cultivate humility. Don't imagine that because you are accustomed to European civilization that you have nothing to learn from the Bantu. If you are to be a teacher you must be a patient and sympathetic observer; and the longer you work the less will you think of your knowledge. Study Dudley Kidd's books, and also test his knowledge.

Be dignified, but not pompous. The Christian should be the superior, but as a Christian gentleman. The Bantu discerns the real article in a flash.

Have hard hands—able to wield the axe, use the spade, saw, hammer and trowel; in fact, be a tradesman fit to improve the methods of your flock and secure economy. Know something of elementary medicine.

Don't be impatient to begin preaching, and don't fancy that your silent congregation is earnestly listening to you. They are human and sit patiently, but probably they are thinking of the joys of the next beer-drink.

Have no pre-conceived ideas of what your work is to be, and do cheerfully what you are called to do. If it is only manual labour do it gladly, and you will be a joy to the missions.

From Kaffraria.—Be ready to learn when you come out, and to keep on learning. On the whole,

those who have had experience as priests before they come out seem to be most teachable in the field. The earlier missionaries came out better prepared. Hurry and our need of immediate help have injured us in this respect. The older men were more impressed with the fact that they could be of little use till they had made a thorough study of the country and the people. Bishops should insist to-day on this preliminary study. Indeed, this is the rule by South African Canons ; and Examining Chaplains are expected to see that there is this knowledge before ordination. Can it not be done at home? Learn method : if you have it not you will drop out of progress. There is so much business to be transacted and so many balance-sheets to be drawn up that a man must be good at accounts and double-entry.

Be human ; that is far better than being all method. A man must make himself at home with his people, not because it is his duty, but because of his human heart. He must even give up method at times. Don't send out the man who stands aloof from his fellows in College ; give him individual treatment to test his humanity. If he fails keep him away from South Africa.

From Basutoland.—(a) Short service is of no use—make it a lifework. No Bantu trusts a new man : he tests him, and this takes time. (b) Is

it possible that you could learn the Bantu language at home? The Paris Evangelical Mission has its Sesuto Professor in Paris, and all missionaries come out able to speak. (c) Learn something of surgery and dentistry, especially the latter. (d) You must have a natural, manly, modest and grave demeanour. Nowhere in the world is a "Reverend" more respected if he be really so. (e) Have and cultivate a sense of humour. The native loves it. (f) A priest may smoke, but it is impossible to be too careful about the "drink."

From an old friend in Africa.—(a) We need adaptable men; without pre-conceived notions of any sort, and ready to do anything; to minister to a few as happily as to many. (b) Also courteous men: men who will be truly warm-hearted towards Christians of all Denominations, all equally devoted to our Lord, and under the influence of the Holy Spirit. (c) Get as much general knowledge of riding, driving, cooking and housekeeping as you can. (d) You will have to win the grace of self-obliteration.

From Johannesburg.—(a) We need men who can "go on." They will have to face so many disappointments that they will need pluck and sticking power—a gift of the Spirit. (b) He must not be in practice self-indulgent, and normally he must have good health. A good sign of this is that he should



never want to choose his field of labour. (c) He must be "a handy man" ecclesiastically as well as physically: to be prepared to arrive at a place and find nothing ready, and to go and do everything himself—get the room, his helpers, the books, the congregation—and to be unruffled; to conduct service in a bare and dirty room, without accessories, and to be happy because nothing else is possible. This is a sign of character. He may be called to minister habitually where there are no helps to devotion in the building, no instrumental music; he must draw a distinction between the essentials of doctrine and practice, and the non-essentials of method and worship. (d) Learn as soon as you can the gestures natives understand—counting with fingers, expressing the age of those you are speaking of by the hand, and so on, and you should be able to start hymns and psalms. (e) Patience is enormously needed, but with some idea of ruling. Probably the experience of teaching in a boys' school would help him. (f) Get into the habit of looking fairly at both sides of a question, with power to come to a clear decision afterwards. (g) Cultivate the sense and practice of orderliness without over-anxiety about details of method. (h) A knowledge of accounts by double-entry is most important. (j) Learn to preach with simple words and short sentences. A hard course

in the system of "the Catechism" would help. (*k*) Be prepared to be regarded as a mild fool by Europeans for being a missionary. (*l*) Expect and welcome anything which may be a development of a national expression of religion, anything which is racially different from English methods; and however backward natives are, to do all in your power gladly to make them self-reliant and self-helpful.

From Madagascar.—(*a*) Do pray come without any pre-conceived notions of the people and the country. Come to learn humbly. (*b*) Get some experience of Church work first elsewhere. Here you are called to rule before you have learned to obey. (*c*) You will have to be firm without being obstinate: nothing tells so much as this with the Malagasy, and nothing tells against you so much as indecision of character and vacillation. But do not be the obstinate man who never changes his mind. (*d*) Cultivate a hobby: it often saves the soul. Gardening is one of the very best. (*e*) Of course, a knowledge of French is essential: it carries you through many difficulties. (*f*) Try hard to continue work on the lines of your predecessor. If you must change, do so very gradually. (*g*) Try hard to keep your temper—a hard thing in a hot climate. (*h*) Never discuss fellow-workers, European or native, with other

natives, and let all understand that you don't like gossip. If they think you do, natives will fill your mind with endless suspicions. (*j*) Avoid showing favouritism, and especially in educational establishments. It spoils the favourites and injures the rest. (*k*) Do not try to go abroad if you have no missionary spirit, merely because you think it a disagreeable duty. If you don't desire to extend Christ's kingdom it is a question whether you are not "practically unconverted."

I do not apologize for these lists of good advice, nor for keeping them apart. I think two points come out plainly—to cultivate humility and to start with no pre-conceived notions.

The Bantu race, then, has to be educated; indeed, the work began years ago, when the white man needed labour. The greatest educational centre for the Bantu is the Rand goldfield, where 230,000 of his race are at work, and some four hundred return daily to their kraals. Every moment has been spent in education—new ideas pour in, old ones vanish; it is almost childish to suppose that education began in mission schools, or only in them. By these influences old, age-long ideas have perished. Civilization and law have dismissed, for a time at least, the fighting instinct, and cultivation of the body as a war machine is no longer the first object. In the same way the clan system is vanishing,

and the power of the chief. Tribes mix together, and they begin to think ; the race idea is beginning to appear : why should not the whole Bantu race become one power ? A formidable thought, and a new one, evoked by the mines and all that they suggest, and with the race thought may come race hatred ; why not ? Has the white man acted as a brother to the Bantu ? Is he not using the Kaffir for his own purposes, and yet he is but a handful in the land ? The missionary has not taught him this, but the mine-owner and the magnate. Then the Bantu wishes to learn all that has made the white man great : not only how to cultivate better—that, too, he is learning, and it brings about a corresponding change in the position of his women, for once the man only tended cattle and fought as a warrior ; now the man takes to the plough, and so far he has made an advance. But he has a desire to learn to read and write. Some advocate that he should not be taught too much book knowledge. Attempts have been made to have a different standard for whites and for the dark men, but the dark man resents this ; he asks for the same standards. What if you refuse his request and prevent him from becoming a scholar or a skilled workman ? If you attempt this the dark man does what you in no sense desire. The most enterprising steal away to the Southern States

of North America, and there imbibe views of white men which it is not good for our future kingdom of South Africa that they should learn. They return as writers and politicians coupled with race hatred. Meanwhile the numbers of the dark race are doubling and trebling, and the possibilities of these races are infinitely greater than those of the purely negro races. There will be successors to Chaka, and Moshesh, and Lobengula, and Khama. A Bishop tells us in regard to mere numbers that Fingos are ten times as numerous as they were sixty years ago. Zulus in Natal have doubled their numbers in twenty years, in thirty years the Basutos have quadrupled. Bechuanas are four times as numerous as they were in 1847.

Surely the Government needs in such conditions the utmost aid that the Church can give : it needs kind, patient, sympathetic men, willing to teach for a pittance, and even that comes from Christian people in England. Brute force cannot long control these race movements ; what is needed is the attitude, and temper, and wisdom of men who believe in the Fatherhood of God and the brotherhood of man, and yet know that the hope for South Africa lies in the influence of good as well as great men : this is just what the Christian Church aims at giving, and without such aid for the support of an enlightened Government determined to rule South

Africa for the sake of all its races without fear or favour there is no real future of peace in the South African dominions.

The Government know this. In the late report on this problem they urge that the education of the Bantu may be as much as possible in the hands of missionaries. They especially deplore any attempt to make the education of such races merely secular, they urge that belief in God and in duty based on such belief may form the staple of all education. I cannot imagine any sphere more worthy of the powers of Christian men than this; it is truly Imperial, and in it you are brought face to face with one of the very great questions of our time. It must be solved by the aid of the Christian Church, and perhaps you who read this are the man to do it. Of course, it requires patience. Probably your best work may lie for years in teaching rudiments *vivà voce*, with the help of pictures and parables and illustrations. Often you will be provoked by what you know to be immature precocity, and in order to meet this one wise man suggests an excellent plan. He advocates in every school what he terms an "ignorance class," in which you show the scholar how many subjects he knows nothing of. The chapters at the end of the Book of Job will supply excellent material, where God humbles Job by just that method of the "ignorance class."



All observers in South Africa point to one period also in the education of the Bantu, at this critical stage of his existence, as of vital importance. "Take care," they say, "as the age of puberty draws near. Keep them at that time as long as you can at school and away from the kraals if you do not desire to see your best efforts shattered to pieces. Keep them from their emotions, employ them in forms of hard work, give them wholesome ideas." It is not necessary to enlarge on this question, it is enough to set down the wise words of experienced men who have at heart the best interests of these great races.

If you desire to watch the growth of the real education of the Bantu you must attend two assemblies, the one civil, the other ecclesiastical. I place them in the same sentence purposely, because I am persuaded that the clergy ought to feel how completely the work of education is shared between them and the civil powers. Anything like a divorce between the two agencies would be a fatal error. Moreover, my own experience leads me to speak very highly of the aims and conduct of civil servants, whether in India or South Africa or elsewhere. The missionary and the magistrate ought to be close friends to their mutual advantage. I hear of an annual meeting of a representative council of heads

of native districts held at Umtata, a specimen, of course, of what is to be found in scores of other places. There you will see collected all the white magistrates, and side by side with them a hundred Bantus, men of authority. This parliament discusses all the local problems—education, roads, horses, cattle, weeds, labour, rates. The effect is incalculable, and your lessons will be learnt; but what men are slow to realize is that they must accept the consequences of their instruction. These people are upon the high-road towards ideas of freedom and self-government, they will probably never rise so high as Europe has done, even with the help of Christianity, but it will be a strong corporate life, and one adapted to their race and country. Of course, the Bantu is on his way to be a skilled workman also, because he is applying our education to all the factors of his life, and South Africa is quite right in facing now the question of an University for the Bantu races. Some will rise to this level; but once again you must be prepared for the consequences of your successful teaching. Let us repeat: have patience with the South African in his stumbles; above all, put over him kind, patient, and wise officers who believe that their rule must be in the interests of the millions who know no other land.

Turn from the civil to the ecclesiastical sphere,

and attend a conference of African Christians. The delegates have been chosen by their districts. The white clergy are there, the Bishop presides. Everything which relates to their Church-life is discussed. Questions of discipline should be investigated by themselves ; their verdict should be requested and, if possible, acted upon, even at the risk of not attaining to full justice. What will be needed for years to come is the backing of a wise European who is behind the African leaders more as a standard of morals and justice than anything else ; the fact that he is there is almost sufficient. Place all possible responsibility upon the African Christians and discount their failings and be patient.

Sooner or later, of course, we are brought to the well-known problem of the relation between European and African, of exclusively white and exclusively coloured congregations, or whether they are to worship together and possess the same organization. My own conviction is that we must never yield to the temptation of separate race-churches in the same territory. This is simply creating caste within the Church : it solves no real difficulty, it is a negation of Christianity, it is a fallacious way out of the duty towards one's neighbour. There must be one Church and Diocese, and one Bishop. Underneath this general

organization there is room, of course, for variety. There may be two synods or conferences, one for each race, but the Bishop must preside over both ; the priests of the diocese must be free of both ; there may be separate churches for white and coloured for convenience' sake, but each must be open to any who desire to worship there. It is possible that ritual may vary slightly—that even the prayers may be different, but these must be alternative “uses” for the same Diocese, and every year by some great act of worship and by a combined gathering, all must realize that it is one Diocese and one Church.

It is really impossible to emphasize such principles too strongly. There is, I believe, no difference of opinion about them among the leaders of the Church in South Africa. If white races settle in Africa they must make themselves fully responsible for the welfare of all the inhabitants. On the civil side it must be understood that the Bantu is not to be the slave of the white man. He must not be forced to labour ; yet he must be led on to higher civilization and fuller utilization of the soil. In this connection probably the civilized Bantu will be hindered soon by no scheme of land reserves from buying land and settling where he will. No white race can live apart from a numerous dark race in the same land without

suffering injury. It is no question of inter-marriage: that is altogether ruled out; but it is a question of full responsibility and close juxtaposition and helpfulness. On the spiritual side, all we do must be in line with the root principles of our Faith. We work and live in order that the Bantu races may be welcome to their rightful place in the Body of Christ, to give their contribution to it as a race, and to form in each region one Church with their white brethren, under laws mutually accepted by all.

It will be seen how it comes about quite naturally that a national spirit is being created in South Africa, and this is the real cause of what is called Ethiopianism. At first, and to the superficial observer, it only seems to betoken an unreasoning race hatred, a sort of sullen discontent upon the part of the Bantu against the white man. If you look deeper you can note that this undefined hatred is the first symptom of growing national life. We deluge all countries over which we rule with English ideas, and the Bantu, along with other races under the flag, desires to be independent in his own land. Failing to gain his end politically, he desires to manage his own affairs spiritually. There have been secessions from many Christian Denominations in South Africa, and the formation of new Christian bodies or Churches by the

coloured men has been the result: there have been no secessions yet from the Anglican Church. On the contrary, there has been attraction into our Church from the Ethiopian Movement. I have been told that our good fortune is owed to the presence of Episcopal Government; that is, the monarchical element, the personal rule, is to be found in the Anglican Church, and this is highly congenial to the Bantu character, side by side with freedom for all orders of the Church. The consequence is that we have an Ethiopian Order within the Church and no secessions.

But it can be easily understood how delicate the problem is, and how it needs the wisest men to handle it. Therefore it would seem to be unwise to place an English priest new to South Africa over such an Order. It needs the most experienced and sympathetic man to foster the healthy side of national aspiration, with a sense of discipline and of dependence upon wise leaders albeit of a foreign race. The Paris Mission in Basutoland, a very noble mission, is successfully facing, I believe, the same question. They have a Church assembly modelled on the Sesuto civil parliament. Every Sesuto minister has a white adviser, who does not dictate but is at hand to give counsel. This is but an indication of wise methods. But the most perplexing part of the



problem is finance. Here the Bantu is very weak. We have found it so in our Ethiopian Order, and so have all others in their experiments; and the traditions of Great Britain, with its systems of audited accounts ready at special gatherings for acceptance are poles asunder from the indefiniteness of the Bantu ideas of account keeping. I can only suppose that the one great force, personal influence of the wisest men and women, is the key to all these perplexities. Send your humblest and most experienced, and kindest and most patient, men to guide these natural movements towards greater liberty. Do not worry them with red tape; do not send them too many orders in detail; trust such men to do the best they can and to put up with anticipated defects, but lay it upon them that by firm and fatherly rule they must win the hearts of these very capable people and be accepted as their guides. It is a transition period full of difficulty and of delicacy. There are thousands of pitfalls, but the cause is great. Look beyond the immediate present away to the next century. The fate of empires depends upon the wise men to-day who are called to influence and guide these rapidly multiplying races. You cannot force them to be slaves, but you can lead them to be faithful subjects. Above all, you can introduce them to their own special place in the Catholic Church, the

Body of Christ. It is a truly noble work to give great virile races new motives of action and of the highest kind. You are dealing, remember, in South Africa with peoples who have a natural belief in the unseen, and to them it should come as a welcome truth to believe in the Heavenly Father as revealed in His Son. There are already splendid Christians among them, and it is a happy augury of the future. "Sketches of Kaffir Life," by the Rev. Godfrey Callaway, will give any one delicate appreciations of the good and the evil intermixed in these races. But to him who believes in Divine Power for such high duties there is nothing but hope in the problems of South Africa.

## CHAPTER VI

### SERVICE AMONG OUR OWN RACE AND ENGLISH- SPEAKING PEOPLE

IN the regions of which I have already spoken, a man must give his working life to his duty. A language has to be learnt, customs have to be acquired, and no one can acquire these quickly. But among our own people, in Canada, in Australia, and in South Africa, in Treaty Ports, and in many other places, a shorter term of service is of course possible. Many have given five or ten years, and their work has been of great value. Let no one however give less than five years, for he will not really be at home and happy with his people as a general rule under three years, with exceptions. The exceptions are that splendid type of man which can adapt himself to anything and without loss of time. These men are worth their weight in gold, the true English gentlemen whom it is impossible to excel. But my duty is not to cater for the "short-service" man so much as for

one who desires to go for life to one of our great daughter Churches. For him I will gladly place on paper all the experience I possess, coupled with excellent advice from Englishmen who have adopted the land in which they are working.

I put in the forefront of all the necessity of the true pastoral quality, the love of your fellow-creatures, of visitation from house to house. If you are a preacher rather than a pastor, I think you had better not go abroad ; if you are an organizer of large schemes rather than a visiting parish priest, stay at home in England, unless, of course, you go to some great town charge. The first, second and third duty of a priest in the veldt or bush or prairie is visiting. You must love it, you must be at it day after day, week after week, working with all, getting on with every class ; any one can tell whether such a nature belongs to him. If you do not possess it you will probably be a failure abroad ; and, moreover, you will never have your stipend paid in full : this is a secondary matter, but it is at least worth knowing. Almost if not quite equal to this first point is my second. Do not go abroad with pre-conceived ideas on anything whatsoever, except your duty to God and man in the abstract. Imagine that you go with "Alice through the Looking Glass." It is the same room, yet everything is at a different angle. When first you land

you are struck with the similarities, and your first letter home will tell your family that there is really no difference between the new and the old home. Every succeeding month will teach you subtle differences, but since you are a gentleman you will never make odious comparisons. You will remember that until you are naturalized you are a guest, and must behave as one. If, for example, you are asked what you think of Australia, you would no more speak depreciatingly of Australia as compared with England than you would speak as follows to a host who asked you what you thought of his house : "Your house is not nearly as nice as my own, your wall papers are horrid, so are your carpets ; you should come and see how much more beautiful mine are." Yet you would be surprised how common such bad manners are, and how persistent over a course of years they continue to be. If Alice goes through the Looking Glass she must be prepared to be charmed with the new rooms and learn the appositeness of the differences, and take them to her heart as quickly and loyally as a public school boy adopts the customs of his school as the best in the world. The man who does this in Canada or Australia or South Africa is received with open arms and taken to the heart, but the very fact that I dwell so long upon this point will show you how many fail. To have no pre-conceived

ideas about ritual, or a Church fabric, or a climate, or a bed, or a meal, or servants, or the lack of them ; these things for the home-bred Anglo-Saxon require the Grace of God. Many who are carefully instructed on such questions, nevertheless fall into all the mistakes, and their long-suffering flocks suffer many things at their hands. It seems a pity that it should be so, for it is unnecessary.

My next point is, learn to be in some sense a handy man before you go abroad. Of course you can learn everything out there, but it is painful to be laughed at by your people, and it is to a great extent unnecessary. To a great extent the laughter centres round horse management. Therefore make friends with a livery stable keeper : watch him for a week feeding and rubbing down horses, harnessing them, doctoring them ; watch him catch a horse in a paddock. Then ask him to permit you to try your hand. A month of such work ought to teach you just those things which are essential abroad. To catch a horse in a paddock is an education in horse nature, teaches you how much humour a horse possesses, and the necessity of keeping your temper. Learn, if you can, other forms of handiness from a carpenter. Also, I think it is possible for any one to learn how to put a shoe on a horse temporarily, though it requires a skilled hand to make the shoe.



Now read the following hints, sent me for this chapter by some of the most experienced.

I.—From an Australian Bishop and a High Churchman.

The chief things that mar the usefulness of good men from England are the following :—

(a) The Ecclesiastical Manner.—Constant reference to, pre-occupation with, and imitation of, a Church life which does not exist in Australia, and associated with crowded services, ornaments, ritual and ecclesiastical etiquette.

(b) The English Manner.—Letting people see that England is all in all to you ; speaking, too, of the “lower classes” where there are no class distinctions.

(c) The Always-waited-on-by-servants Manner.—Slowness and inability to turn your hand to anything. Expecting comforts, clean boots, etc., which depend on servants.

(d) The Affected Voice Manner.—A little thing, but very irritating abroad. It seems to assert superiority in learning or culture.

(e) The elevation of trifles into principles, because they have been taught by some one in England to make these trifles into principles. A priest has been known to wreck his influence by insisting on lighted candles at every service when the parish only had them at the

early service. Patience would have given him all.

(f) The British Hospitality Manner.—Some men do not realize that in hot climates and pioneer countries drink is the devil. They think they can drink and offer drink to others. They can do neither.

(g) The Thinking-the-machine-will-run-of-itself Manner.—Nothing will go on by itself in pioneer lands. The man who can only keep things going is useless. Power of initiative is essential.

II.—From South Africa, and from a Bishop and a High Churchman.

(a) Too many clergy have never been adult laymen. They have been public school boys, undergraduates and students at a Theological College; but they have not had the experience of being ordinary laymen. They have no practical knowledge of the difficulties which ordinary laymen experience in keeping a rule of life, in finding time for prayer and meditation. Nor have they practical experience of how adult laymen look on religion and the Church. They have not been in touch with the *corpus vile* on which they have to work.

(b) Anglican clergy are not taught enough how to preach, read or pray. They may in a short time be called on to hear confessions, but have received no training.

(c) They should be taught the elements of psychology and know something of what has been discovered about the working of the mind. Without this you cannot teach simply what the Sacraments mean, nor understand the philosophical basis of the Christian Faith.

(d) All who are ordained should be made to understand that they must be prepared to go anywhere and do anything.

(e) Before ordination the question of marriage should be made clear. No one should contemplate marriage for a definite time. No one should enter into a matrimonial engagement without leave.

(f) Part of a clergyman's training should be of a business character. He must learn business methods, answering and filing correspondence, and be instructed in the principles of Church finance, the best methods of raising money and the principles underlying them.

(g) Let him also understand that he is not going into a lucrative profession.

(h) Comparatively few clergy who come out to South Africa seem to have cultivated their imaginations, or grasped our Lord's own method of founding and extending His kingdom. Few seem to see that in the small things (of which a new country is made up) the really big issues are involved; they do not look ahead and dream dreams. They

become oppressed by what they call the smallness and pettiness of their work. The man who has served his time in a big and well-organized town parish is apt to become depressed by small congregations and pines for guilds, classes and societies, which are utterly out of place in a pioneer land. They speak as though they were wasting their powers in a mining town where there are only a few communicants. They do not realize that the kingdom is built of individuals, and that there is no salvation in organization itself; they really pour contempt upon the Lord's own method. They forget that the best training can be given to a few individuals that these may be trainers of others.

(*j*) Men must be trained in diagnosis. They must know fellow-men as they are—sinful, diseased, disordered, chaotic, but still capable of union with God: and that sympathy is the real basis of an effective ministry.

(*k*) In South Africa you need the instincts of a gentleman, or at least what may be gained of such by a true education. The "Priest" has no position but that which he makes for himself. Tact is essential; so is the determination not to become dirty, down at the heel physically, morally, spiritually, because others round you are. The gentleman will not mind being sat upon at a vestry

meeting by his grocer. Though, indeed, the grocer never does sit upon a gentleman. It is undefined power of leadership that we need.

(*l*) A man must have a sense of humour. Without it he may lose his faith. He must hold also his tongue, for everything is made a personal matter and is repeated. He must have acquired a capacity for reading. Little of it is done here, and the difficulty is to sustain the habit already acquired.

(*m*) No man can preach written sermons to quite small congregations. But, equally, a man will never preach who has not also written out his sermons for years.

III.—From an experienced priest—no matter where. And from him I have extracted what he has said about causes of failure among those who minister to the white races.

(*a*) Lack of Adaptability.—In the same district there may be big and little Europeans. Both want visiting; both want preaching, but of different kinds.

(*b*) Difficulty of Self-obliteration.—“One man left us because he could not get on with his vicar, and wanted his own way. He got tired of court-houses and of roaming about; and pined for a nice church when all the while he had been doing excellent work. Another left because he had been

used to big congregations and was sent to a very small country town where people were uninteresting. Another left because he had three of these small towns to minister to on different Sundays and had to be away from his wife; and his congregations were made up of people of all sorts of denominations. Another fell into bad habits from loneliness and too little work. Another lost his faith and also got into debt. Others have made themselves disliked by mannerisms and peculiarities or bad temper, and so their work was spoiled."

One of the most valuable points in the advice given above refers to the necessity of loving the day of small things. This, of course, is the very meaning of pioneer work, and it is the noblest work. You are a foundation-stone out of sight. Everything in after ages depends in part upon your early efforts. Moreover, in these new lands there is ever a thought at the back of your brain that the young farmer you are giving such attention to may ere long be a member of Parliament; the lad with whom you take such trouble to teach his Catechism may be the Premier of his state. Where there are no old-world distinctions of class these dreams are certain of fulfilment, although you may not have singled out the particular lad. I have myself travelled hard for thirteen days in order to minister to nine families. These people lived on three



light-houses far from the mainland ; they received no ministrations except from myself, and it seemed to me that there could hardly be diviner work. To go a three-days' journey in order to reach a new mine where a knot of half a dozen may be found, to be the first minister of the Gospel to reach them, to be the first to offer prayer in that place, to sing old, familiar hymns with them and kneel with them ; to take three more days to return home—this is Christlike work. One learns in a new land to realize that no trouble is too great to take for the sake of our own people, scattered in units or small groups over wide regions. To spend a long day in visiting, and to find that by the evening you have only been able to visit six farms—this is not time wasted.

But the pioneer priest must not visit aimlessly, he must make full use of his opportunities. The following details are from personal experience.

Among scattered settlers always carry a notebook in which to enter details of every family, the children, their names, ages, birthdays, if possible ; whether any one is confirmed or is a possible candidate ; what books would be acceptable ; if far from school, then what copy-books, reading-books, arithmetic books, prayer-books are wanted ; and carry with you prayer-cards. Where Sunday schools are impossible every child must belong

to the Clergyman's Sunday School "which never meets," although instruction proceeds. Set the children at the farm in question a short lesson, a hymn, a text, part of the Catechism. Write down the lesson on the prayer-card; pin it above the mantelpiece or bed. Promise to come and hear the lesson; enlist the parents as teachers. If you do not return within three months, ask one of the children to write to you, and promise to answer by return of post, and keep your promise. You will soon amass letters which may come from future Premiers or their wives.

Let every child in "the school-that-never-meets" know that his or her name is recorded at the centre and is remembered in prayer on a certain day. The next time you come you will have many reasons for returning.

At the farm at which you stay the night make a simple use of the fact that you have not been able yet to say evensong. Ask to be allowed to do your own duty in this respect; also, is it possible that the family would honour you with their presence at these prayers? Then of course you will give them no trouble with horse or buggy. You will look after and feed your own horse, and harness and start in the morning as one who does not add to work. There is no better companion than a horse who has learnt to look to you for

everything ; he takes the place of a dog, and the thought of harm from him is incredible.

A word about teaching.

In every pioneer land it is the teacher who is most needed. The priest gives himself to teaching in any school he can enter as one of his most precious duties. Nor do I remember anything but gratitude from any teacher, whether State appointed or otherwise, to whom I introduced myself. The teacher's life is often a solitary one, and the friendship of a Christian gentleman is worth a great deal to these men and women, especially when he magnifies their office and shows them the respect which is their due.

But the teaching office is just as much in evidence in confirmation work. Herein lies the great opportunity in all pioneer lands, and no trouble is too great. It is here that the value of the note-book is felt. It is often individual work, so many candidates at so many farms ; and each candidate may have to be instructed separately. If so let no thought of time wasted ever enter your mind ; glory in such Christlike work. Give each candidate at least six months' instruction. Take them through the fundamentals. Discuss also the ideals of life, gambling, amusements, marriage—all human problems. Where possible, make them write down the general conclusions arrived at.

Let each keep such a note-book, and prove an active helper of yours in after days in securing others. Beg your Bishop on your knees to give you as many centres in your district for confirmations, because the educative effect of the service is enormous upon a population to whom the experience of a confirmation service is unknown. Presence at such a service will treble your candidates the following year. I have never been able to visit more than six centres in one parish in one year, but I would gladly have given more if necessary.

No one knows how solemn a confirmation can be made who has not had the experience of two or three candidates only, in one centre. Then the ordination of the laity to their work in life approaches in solemnity the ordination of a priest to his sacred office.

And here, a word of warning. The priest in a great pioneer parish must not attempt to do more than he is able to grasp. It is a terrible temptation to cover vast spaces because there is spiritual destitution everywhere, but it is not right. There are times, of course, when a man travels far in order to baptize, or to give a yearly service to a far-distant centre. But hold out no hopes that such places are really within your pastorate, except in a very slight sense. Much reproach has fallen

upon an over-anxious clergyman who, in his enthusiasm, has travelled, perhaps, two hundred and fifty miles from his centre and promises to come again for Holy Communion or confirmation work. He does not, he cannot, keep his promise, and some men talk of faithless or idle clergy. Remember, too, that if you thus attempt the impossible, your Bishop is not likely to send some one else so quickly as otherwise he would. You obstruct advance by attempting the impossible. But even in regard to centres much nearer home, visited by your staff of lay readers, those splendid fellows whose praise is in the Gospel, you will be tempted to crush into each Sunday so many services that your duties can only be performed, as it were, at a gallop. It is bad for your spiritual and physical life, and it is bad for your people.

The spectacle of a clergyman arriving on the stroke of the hour with signs of hurry, breathlessly taking the service, and then dashing away in his buggy to the next centre, without time to greet his people and inquire after their concerns, is not an uncommon one. One's heart goes out to the dear fellow, but it is not wise action; he does not succeed in his object. The man of God must be at leisure to shake hands, to talk, to invite confidence, to eat his lunch, to keep the calm and

heavenly frame which is what helps these hard working people who have taken so much trouble to come to the service. From the highest principle determine not to do more on any one day than you can do with a possibility of being the true pastor who has time to tend his flock. Wet and stormy days are sure to come, of course; the congregation may consist of but one or two. The real pastor's heart goes out to those who have braved the elements for the sake of their worship. On one of these occasions I once heard of the commission of what I can only consider to have been the unpardonable sin. The minister in this case—he was not of our Communion—told the few who were in the church that it was not worth his while to give them the sermon he had prepared, and would reserve it for another day.

There are pitfalls also in connection with a centre where you have begun a service for the first time. Perhaps you are the first minister of any denomination who has conducted worship in that place. Your first service will fill you with delight. Practically the whole population will be present. Men will even be listening at the windows; you will receive warm thanks afterwards, and you will be inclined to write to your Bishop at once to tell him of the signs of grace, and of your own encouragement. At the next service you will be



surprised to find half the previous number. On the occasion of your third visit you will find them fall to a quarter, then to a handful. Nay, do not be discouraged ; curiosity brought that first congregation. A new mining township is not the place to expect spiritually minded men and women in large numbers. Spirituality has to be rekindled among such a society, and the wholesome spade work begins after curiosity has been satisfied. They have seen the new parson, and have discovered that he is not a Demosthenes. The utmost you can hope is that they believe you to be a man devoid of nonsense, and honest in intention. Very slowly, and after individual teaching, you will build up your real congregation : and may God enable you to prove yourself a humble, consistent Christian man in your frequent coming and going. They will think nothing of your Orders or of your Church. They will be attracted to godliness or repelled from it by the manner of man you prove yourself to be in your daily intercourse with them.

I continue the consideration of a mining camp. Let me suppose you are settled in a central mining region, with outlying mines and "shows" anywhere within forty miles on every side. Many a time you will have yourself put up with miners at these outside places, accepting the hospitality they

so freely give you. Do not forget that you can in return, do them a great kindness. You will soon come to know men, right-minded but weak, who periodically go down to the central township for a holiday, with money in their pockets, and with a more than likely moral disaster awaiting them.

Invite such men to come to you. Have a spare bunk or two for them. If you meet them in the street, seize upon them, and compel them to come in. No greater boon can the parson give them. It means something like saving a soul from perdition, and the unspoken gratitude of such men will only be made known to you if, and I hope you will say to this "God forbid," you leave that district for another. Remember, again, that a mining community does not look to you to sink to a low level of manner of life. I have known clergy copy the miner in his dress and demeanour in the hope of ingratiating themselves with their flock. It is only a caricature, of course, and it offends them. Don't be tempted to saunter down the one street pipe in mouth, and looking like a cross between a miner and a donkey, all signs of priestly life suppressed. What is needed of you is first, of course, a genuine humility, an absence of all affectation or pose, and yet the attitude of a priest. Be distinctive always; let no one doubt that you are a priest: you have to raise your people, they do not expect

you to sink to one of their levels of rough life. Perhaps I am old fashioned, but I do not like to see a priest smoking in the street. I do not like him to smell of smoke in the sick-rooms, and at church services. Let him smoke, by all means, when work is done. I believe that such smoking is almost a means of grace at times. When the day's work is done, in your own shanty or in a miner's hut, when you fill your pipe the company seems to compose itself. Conversation is not forced, silence is grateful, confidence is inspired; and you may drift, very naturally, ere the night is far spent into very wholesome talk.

I believe, strongly, also, that the parson in a mining camp should be above all suspicion in several directions. He should not touch intoxicants. Nothing is easier than to get a bad reputation if you touch liquor; quite simply and honestly, and without any fanaticism, be a teetotaller. The next point is a much more difficult matter. Do not touch mining scrip on any consideration; be the one man in the field who does not rush feverishly to his paper to see how his shares are faring. Many a miner will offer you scrip, will press it on you as a favour out of gratitude for benefits to him; he will tell you he has nothing else to give. Refuse it; there is no halfway house for the parson. Every one else dabbles in

a business which has a very distressing side to it. Almost every one buys in order to sell as quickly as possible and before others can profit, and because of some early news ; it easily becomes a demoralizing life. It is not the least a question whether there is mineral in a mine ; the character of the mine promoters is the whole question. I will not enter further into this difficult question, but I venture to assert that no experienced miner, who is also a right-thinking man, would hesitate to say, "Let the parson keep altogether out of that business." I have known a faithful priest, who acted on the lines I have indicated, receive what was undoubtedly a great compliment when he refused the gift of some mining shares from one whom he had befriended. On his refusal the man said, "Well, you are a fool ; but I must say you are a consistent fool." The temptation, of course, to speculate in scrip is terrible. It is the perpetual subject of conversation. Fortunes are expected to be made in a day here or there. Every one is rushing to be rich in a hurry. The priest ought to pray to be kept out of the Maelstrom ; he certainly ought not to desire to be rich in this manner. Of course, the same advice must be given about playing cards, and especially for money. In these matters let the priest live a life apart, not shrieking at the besetting sins of that type of life, but quietly

leaning against it, as it were, with life and character. When you leave the field, not before, you will find out what they really think of you if you have so acted.

In regard to ritual questions on mining fields, and, indeed, in farming districts too, I earnestly press for simple ritual. No one objects to the Eastward position when it is taken with dignity and with reticence in regard to postures and genuflexions. The laymen in such regions have never been instructed in ritual principles; they also have at the back of their minds an idea that a parson must be permitted to indulge his individual fads, and they will indulge him if he does not worry them. I do not think he cares the least whether the priest takes "the Northend" or "the Eastward" position, but he does love reticence and stillness and absence of fuss. He will not object to the cleansing of the vessels, or to the mixing of water with the wine, or any such ritual details, if only they are not made into a great function which lengthens the service and makes him restive. Elaborated ritual does not interest him, and if it is persisted in, he will at length show his dislike by staying away. He will not say anything at first; and that is what the clergyman new to such a life does not realize. I have known worthy priests, who, however, were bent upon forcing their own

ritual wishes upon a congregation at once, come and tell me that they can do anything with their people. They have at once changed the hymn-book by command, altered the ritual throughout, and no one objects. I give a sigh, wondering whether this is a miracle, or whether the same old story will be repeated. After six months I heard that the parish was split to pieces, and that the stipend was not being paid. And oh! the pity of it. Of course, there are some men who are endowed with such depth of character, and are so wholly devoted, that they can carry almost anything on their backs. But the layman still looks upon it as top hamper. What a deeply spiritual man may do with his congregation in the course of years is another matter. When men come to know him, and realize that his life and character are golden, then they will trust him to do anything.

Above all, a clergyman must be a high-minded gentleman in his management of his parish. Nor is this an easy thing to be. Perhaps no one can quite realize the pettinesses and schemings of religious bodies till he has lived in small townships with four or five little churches in them. It is not difficult to descend to low methods for obtaining a congregation, to find yourself rejoicing over the gain of a family that has ignobly quarrelled with its own denomination. It is such religious



competition as this which is really hard to avoid. You hear rumours set afloat about yourself wholly devoid of truth ; you note your own people led away by them and ceasing to subscribe to your stipend ; you feel that you dare not denounce certain sins, because it would be made a personal matter, and you would lose your largest subscribers. The tone of the place is low in regard to methods of collecting money for Church purposes. Your own people cannot understand why you should object to indirect giving of the wildest kind. Why should you not build your church by the help of the most unscrupulous use of raffles, by coffee-suppers, by dances, by new methods of advertisement ? The miner, especially, cannot understand direct giving, and considers you a fool to go against public opinion. All the while you know that it is bad for the place to allow low methods of Church collection. It is like saying to a man, " If you will give God Almighty five shillings, I will give you a dance." It is a bargain that no high-minded priest can make, and if you promote a simple sale or bazaar, the attempt to forbid universal raffling produces a revolt. I have known all these difficulties splendidly overcome by the clergy ; but, then, they must be " single-hearts," transparently good and devoted men. No, it is not easy to be a high-minded gentleman as the priest of a mining

town, but it is a glorious ideal to set before yourself, and by God's help you can attain your object, and earn the gratitude of the whole region you have saved. Without doubt, you must possess tact. Indeed, I am divided between the most essential advice to give for such work as this. Whether to say, "Visit, visit, visit," or "Tact, tact, tact."

My next piece of advice will astonish my readers. Be careful when you take charge of quite a mining field (I confine myself on this point to the newly established field) whom you elect as treasurers of your church funds, and to whom you give other church posts. I have known an excellent priest, but a new-comer, surround himself, unconsciously, with church officers whose characters would not bear a close inspection. For this reason rely upon the opinion of the magistrate of the place, or some gentleman whose position is above suspicion. You have entered a world full to the brim with adventurers. If you could get their real history written out, and knew all the places in which some of them had lived, and how many of these they had left privately, without notice given, you would have your knowledge of the world greatly increased. For example, you will note one day, standing at a hotel door, a well-dressed gentleman, who looks the picture of propriety.

If you ask one who knows, he will smile, and tell you that his appearance in the place is ominous, that he is known as an unscrupulous adventurer in a dozen mining fields, but has kept out of the clutch of the law. Strange to say, men who are, in a sense, on the way to be such will accept the treasurership of your church funds, but it may be a long day before you get a proper balance-sheet. I do not suggest conscious deceit, but a vagueness on moral questions. There is no doubt that such a mining field increases a man's sense of humour, and in due time he learns to sift the gold—and there is plenty of it in that society—from the dross. Moreover, as a new field settles down into an established one the worse elements depart.

Perhaps I have not sufficiently emphasized the necessity of attending to one's health. A young pioneer priest often lives by himself in a shanty. Be careful, my friend, about your food. You will be tempted to neglect your cooking, and to live on bread and jam; you will often be too tired to cook a proper meal, at least, so you will say to yourself. One method of escape is to go to a hotel for your principal meal of the day, and to do so on principle. If there is no such place, then you must watch over your meals as a religious duty. In the same way, although a bicycle or a horse are excellent for week-day visiting, drive on Sundays if you

possibly can. No one can long stand thirty miles of riding or cycling for three Sunday services. You cannot keep dry, your body is never at rest, you cannot carry enough for comfort. Again, try to have one day off to collect your wits and have time to attune your own soul and mind to still music.

At present, however, I may have set down too many of the warnings and too few of the brightnesses of a pioneer priest's life. 'There is no lack of the brightnesses ; so much so that men who have once taken to this type of priestly work are often unhappy in any other, and prefer to move to newer fields as the older places settle into decent respectability. I have never met finer men, and men of nobler character, than some whom I have called friends on mining fields. The generosity, also, of the miner is proverbial. Let a comrade be injured, and at once the money is poured out for his welfare. It is spasmodic generosity, of course, because his whole life is spasmodic—an alternation of good and evil fortune ; like a sailor, he accepts both with an equal mind. I never hesitated to ask a miner for money for a good object, confident that if I did not secure it, the money would fade away ere long in some other direction.

But I draw to a conclusion with advice regarding the higher organization of the diocese. Make

up your mind never to miss two appointments. The meeting of your Synod and the annual Quiet Day for the Clergy—they are both of supreme importance. The first is your parliament—a real parliament, with complete control over Church affairs. The second is your yearly opportunity for reviewing the past, and detecting faults and receiving comfort. It is the man of the second and third class in value who is ready to say that he has no time for Synod, and still less time for the Clergy Retreat. You may almost tell the worth of the bush and mining clergy by this test. Lack of vision, a dying spirituality—these are detected either by the eagerness to come, or the ready excuse of being too busy. It is neglect of such opportunities which makes it possible to find to-day men who have discarded their priestly office to become hotel keepers, farmers and policemen. I do not profess to say that is at all a common disaster, but the fact that it cannot be denied altogether makes me anxious to sound the note of warning. Nothing is more common than to see ministers of other Denominations turned into sub-editors of newspapers or mining agents. But I am not sure whether such persons have ever contemplated a life-long ministry, or have considered their ordination the stamping on them of an indelible character. I do not judge them, but

I am anxious for the priest who considers himself too busy to go to a Retreat.

Whether in the Retreat much use of the rule of silence should be made, as at home, is a question. Pioneer clergy have lived far too much separated from their brethren for months to be necessarily taught best by silence. They may need as much converse as possible with other priests.

As I conclude this chapter, I bethink me of the years spent among pioneer farmers — splendid fellows — among miners, among inhabitants of scattered islands, on lighthouses, and in recesses far from their neighbours, and the long tramps, swag on back, to reach them, in company with faithful priests. No joy is so great as ministering to such. Personally, I think I was born to love the one more than the ninety and nine. I can wish my young brothers in the ministry no greater joy than a long spell at such work.



## CHAPTER VII

### WOMEN'S WORK ABROAD

It is hardly a fair question to ask whether men or women are the most conscious of blessing received from the Faith of the Gospel. Yet it may be permissible to say that from women may be expected a clear note of gratitude for the boon of Christianity. It is our Lord and Master who has pointed out her place in the world by guarding marriage, abolishing polygamy, and opening the door to permit her development in every sort of direction consistent with her sex.

Women may ask with truth, "What shall I render unto the Lord for all the benefits He hath done unto me?" And the glad service of that Master at home and abroad has been her answer. She is gifted with more vision than man, making a woman agnostic a specially disagreeable personage. Her sphere as a fellow-worker with men in every field in the world for Christ has been enormously extended in the nineteenth century, and, since Christian character more than anything else is the

great missionary force in the world, there is no limit to the usefulness of women in the mission field. It is with such work I wish to deal.

What is the first difficulty in the way of a great many? Parents and brothers. It is almost the first subject I allude to with one who comes seeking advice, and it has, too, its justification. It is a serious thing to send an unmarried woman as a worker into strange lands, where the position and estimate of woman is quite different from that which obtains here, I have no doubt missionary leaders have not always been careful enough in this matter, and they cannot be too careful never to leave women to live and work alone, and never without men protectors at hand. It is a strange thing to some parents and brothers to realize that women as well as men can be put in the forefront in the Lord's battle, and that their aid is indispensable, yet, without doubt, half the human race is of the female sex, and in many lands that half can only be reached by women.

How wide for women is the choice of work? I can indicate at least seven directions—

(i.) First, the general distinction between Evangelization and Edification : to convert, or to build up in the Faith ; which is it to be? To-day both fields can be offered in every continent. If you are not called to evangelize it does not mean that

your choice is confined to regions where your own race lives. You may find a sphere almost anywhere in Asia and Africa, in America and Polynesia, where the chief work consists in preserving the Faith already accepted, where conventional Christianity plainly exists though the skin is dark.

(ii.) If language is the difficulty there are many places where the work even of evangelization can be carried on in English, as, for example, in Japan and in India. In India the due care of Eurasians is a noble work. Highly educated women engaged in this task to-day will not permit any one to belittle that race; they see very great possibilities for them, and are indignant at the neglect of the past. University training of the highest type can be given full scope in many a land called non-Christian, and only the English language is needed. Indeed, none but the best in some cases are of value. To give yourself to the cause of the women of India, Burma, China and Japan is to aim high indeed.

(iii.) Few words need be spoken about the paramount importance of medical work, both as doctors and nurses. Even the dullest imagination can realize the boon conferred upon millions of women who, in lands such as India, are debarred from all treatment by men doctors. Both the

doctors and the nurses must, of course, be fully qualified.

(iv.) Then there is purely evangelistic work, giving scope for warm-hearted women who can learn the language, visit in houses, make friendships and exercise the full influence of a Christian character, teaching by life as well as by direct instruction. The work of men missionaries, of clergy and laymen, is only half finished when they have done all that is possible to them, because their effect is being neutralized all the time by the influence of non-Christian women in the homes to which the boys and men return every evening. In those homes in many a land the influence of women is as great as anywhere in the world, even although women live in seclusion. And, further, the men need Christian wives, therefore the front line of the army is composed of women working for Christ's sake alongside of men.

(v.) There is some room also for those who in centres of women workers can be house-mothers and housekeepers, saving the teaching and medical staff from the burdens of domestic economy. The amount of good which can be done by a wise woman in such a position is difficult to over-estimate, for she may soothe fretted nerves, provide a welcome for the fagged worker, be at leisure to soothe, and oil the wheels of a great machine.

Under such a missionary house-mother there is again room for missionary servants. We have succeeded in placing several women in such positions already, and as missionaries. There are regions where servants are hard to obtain, as, for example, in Canada to-day, and where, as in our Church schools and other centres, no boon is greater than a high-minded servant who does her duty for the Lord's sake and as a missionary. It is a most interesting departure, for not only is it a boon abroad, but it provides a sphere for many devoted women who have received little education, and are really only fitted for domestic service. Such service is welcomed, although at present this side of missionary work is still in the experimental stage.

(vi.) In English-speaking lands there is an immense demand for Churchwomen as teachers, especially if they have certificates and diplomas. It is no matter whether they work under the Government or directly under the Church, for their influence is equally great both ways. It would be a noble work, for example, for the future of Christianity to place a hundred women certificated teachers, convinced members of the Church, in Western Canada. The Bishops would consider it a reinforcement of the best type. Moreover, this opening has the advantage of higher payment and

a better opening in life than England can offer to the average teacher. There are also countless centres of population where definitely Church girls' schools are the great need. I have myself known the blessing of such influences abroad under my own jurisdiction, and how the effect permeates through a land. In Canada, South Africa, Australia, South America, in Treaty Forts in the Far East, almost in every place, our own people need just these influences; and since the teachers ought to be of the highest calibre, we come to the universities for them.

(vii.) My last section must be devoted to the problem of wives of the clergy. When a married clergyman takes his wife for work abroad my interest is first centred upon the wife's position, for it is upon her that the brunt of the battle falls. It is she who may have children but no servant, who pines for many a home comfort which has naturally become a necessity, who is left alone for days in the solitude of a parsonage with every household duty to perform by herself, with great heat or great cold, with no leisure for intellectual pursuits. I have never seen a company more worthy of reverence, more truly missionary, than the wives of clergy gathered for a Retreat in our own house in Tasmania, some twenty of them from bush parishes, with hard hands, worn faces



and warm hearts. It was no time, I think, for a silent Retreat, but for all the conversation possible, between the simple services, for those who had experienced far too much solitude already. The missionary work of to-day is a young, unmarried man's battle first and foremost. When he marries let him realize, first by experience, the kind of life to which he takes his wife. Let not two inexperienced persons, the English priest and his English wife, go out for the first time together unless they have been made to realize the burden that falls often upon the woman. But, indeed, I do not believe it is possible to make the woman realize it. I do not speak, of course, of work in towns abroad. Still less do I speak in this category of the life work of unmarried women missionaries, who live in groups and are fully cared for.

I have said deliberately "fully cared for," and with an eye upon parents and brothers. No one expects a woman missionary to receive a luxurious wage, but a Diocese or Society does not deserve to have women workers if they are not carefully tended, physically and spiritually, brought home at stated times and treated as noble and precious instruments in the greatest of causes.

And here, perhaps, it is best to state a difficulty the answer to which it is not easy to give. Ought women workers to be as wholly and exclusively

under the diocesan authorities in a foreign missionary diocese in a non-Christian land as the men workers are? That is, ought a committee at home to ask more questions, and to insist upon more supervision over women workers whom they are supplying, than a committee that is doing the same thing for men? Ideally there should be no difference. The charge of a diocese and of all its staff, both of men and women, is in the hands of a Bishop and his council. Why, then, should a Women's Committee at home be so solicitous about women whom they have trained and sent out, and whose stipends they for the most part supply? I will, if you please, ignore the committee and bring into view the somewhat maligned parents and brothers. In a fully organized diocese with a large resident European community there will, of course, be no difficulty. But perplexities arise. For example, in India. There no resident European population exists. The committee of one year may have vanished in the next, and where there is no stake in the country there is no guarantee of great attention to that country's problems. Or let it be a missionary diocese, unorganized, headed by an enthusiastic bachelor Bishop, bent on forward movements at all costs. Would parents and brothers be quite free from uneasiness when there could be in such a diocese

no adequate supervision of women workers scattered over a wide region, even though none were working alone? It seems to me that there is much to be said for more home watchfulness over unmarried women workers abroad than in the case of men.

But I pass from these preliminaries to the subject of preparation for such work. First, make sure that you have "personal religion," that you go for Christ's sake because you know Him and have learnt by experience that He lives and helps. The mere desire to do good will not last you as a missionary. That desire must be based on devotion to the Lord as Friend and Saviour if it is to grow with the years. Next, determine to give a definite portion of your time as an unmarried worker. The Church needs your undivided efforts, free from all other thoughts, at first. It is for this reason that we claim a promise on this subject both from women and from men. For men whom we train for the field, no marriage and no engagement to marry till the first furlough, that is, five years after ordination. From women a promise not to marry nor to be engaged to marry for three years. We consider that an engagement is fatal to the best work of a woman missionary till she marries.

Upon the whole, the best age for going abroad is from twenty-five to thirty. But if women are

called to go at a later age, at forty or after, then her case must be faced as a problem by itself. For example, it is probably inexpedient for a woman of forty to take up any new course of study ; she should be content with strengthening what she already possesses. For those who are young enough to be thoroughly trained, a two years' course is generally necessary, and there are the two distinct sides to the training—the devotional and the intellectual. I place the devotional first, because it shows that the life is to be a missionary life. Whatever the work, whether that of a highly trained teacher, or of a fully qualified doctor or nurse, it is the deep Christian character behind all intellectual attainments which is the weapon to be fashioned. Doubtless one who is simply a good doctor or teacher has a place abroad, but not for the extension of the kingdom of Christ. In that case the base must be personal religion and devotion to the Lord, for whose sake the woman has gone abroad. Indeed, the doctor and nurse and High School teacher need the devotional training more than the evangelists in one sense, because their work does not necessarily help their devotional life so much as in the case of the evangelists, that is, a great part of it could ostensibly be done without personal religion and without the accomplishment of our great purpose.

The following reasons for a couple of years in a hostel for missionaries may not have occurred to some. First, the members of our race must, as a rule, learn to pray much and meditate long, and they are likely to find both duties difficult. I have known a girl tell me that the discipline of "hours of prayer" almost maddened her. I answered that her trouble consisted in supposing she could do either without training, therefore there was no need for anguish of soul: she was in the lowest class, in fact, and must humbly and slowly learn. This power of prayer and joy in meditation should be learnt at home, in order that in hours of perplexity and strain we may be able to enter into the inner sanctuary which we have already fashioned for ourselves, a familiar and thrice-blessed hiding-place from the storm, a fount from which our spiritual life flows out to water the dry places of the earth. In such a sanctuary let the pendulum of prayer swing full length—full penitence and self-abasement—fullest praise and thanksgiving—and between these all-widening prayer and intercession. Two years is none too long to build the sanctuary where God meets you by yourself.

But secondly, one of the hardest lessons for any one to learn, but especially for a woman, is how to get on with other temperaments, and in close contact with women brought up in a different social

status, when they are fellow-workers. It is more difficult for women than for men in the mission field, because women are more kept together there. They do not travel about to preach, nor can they be sent away by themselves on tours. Moreover, they are more highly strung and have keener likes and dislikes than men ; nor do I believe that they have as much sense of humour about the affairs of life, because they are much more exercised about details of action, of propriety, and of order. Men do not think enough about them, and err, but they are saved from certain evils. Women think too much of them, and although they often save men from error in this respect, they suffer correspondingly. In consequence of this, one of the most serious trials for women workers in the field may lie within the mission home ; and the question is, how they are to gain the habit that is needed. We answer that two years in a hostel or college at home are none too long to discover whether they have vocation for a life-long work which may be spoilt unless they have gained this discipline.

Next, in regard to health. I am always glad to hear that a woman has some little means of her own. Fifty pounds a year are a great boon. For one thing it makes a prospect of return when necessary much easier. Of course women workers are fully supported ; all expenses are paid when on



furlough, in sickness, in travelling. The idea that missionaries are not given a living wage is absurd ; at least, any Church which permits a sweated wage has no right to send out missionaries, yet of necessity it is the simple life that must be led. If ill-health brings a priest home he can be provided with a small living at home. A woman has to be specially provided for, and pensions, though of course they are given when necessary, must be carefully guarded in amount.

Fourthly, two years of training are none too long to acquire a thorough Bible knowledge, together with a sufficient and a balanced knowledge of Churchmanship and theology. Such knowledge, such habits, such discipline, such character take time to develop : and with Bible knowledge we are all conscious to-day that we must learn the rudiments of psychology, and take, in consequence, a life-long interest in the working of the human mind first of our own race, then of other races. It is a romantic and increasingly interesting study, and supplies that power of diagnosis which is so much needed in one who is called to supply new motives of action to another race and to abolish evil principles by the inoculation of the truth wisely administered.

Let us now pass from home training to the field abroad somewhere. It is obviously impossible to

pass the mission fields of the world under review in order. I can only speak of what is general to all, and fortunately there is much that can so be characterized. Nor will I mingle the advice given me on this subject by very experienced leaders. I will give you the views first of one, then of another. Each has its own characteristic personality, and the cumulative effect produces a wholesome impression.

I.—A woman of vast experience advises as follows:—

(a) Wherever you may be placed remember that there will be great strain upon nerves and temper. Climate, hard work, the life of a great machine, absence from relatives, all act as a drain upon your vitality. Do not hesitate to lie down and rest for awhile daily, not necessarily to sleep, but to ease body and mind. It is not idleness but wisdom.

(b) Cultivate a hobby. Collect something, practise some art, garden, take photographs, paint. Such a habit may preserve your peace of mind and save you from premature collapse.

(c) Do not in hours of recreation permit "shop." Where all are in deadly earnest get away from business for the hour when you are out of business for the sake of the business.

(d) When your holiday comes—and it ought to

be forced upon you to take a holiday at stated times—do not spend it with your fellow-workers. Pass it with fresh minds, who may take you out of your special groove.

(*e*) If you are a missionary to non-Christians of a different colour to your own, do not shun the ladies of the cantonment, or of the society of your own race. If their tone is not high, it is all the more reason why you should not hold aloof from them. Humbly make use of your own character, yet in no pharisaic spirit. Let your psychological experience make you sympathetic towards others, realize their temptations and environment, which are not yours. Wax tender over the “butterflies,” the girls who seem to live solely for personal pleasure. If you are a true woman, the day may quickly come when the butterflies may fly to you for comfort and companionship, and you may be called to do some of the best work of your life.

(*f*) Do not be shocked in a weak sense at the expression of views in European society which are as old as the hills. Meet them humbly but definitely, combat them sometimes by silence, sometimes by honest expression of opinion.

(*g*) Remember that quite the best Christian work may be almost wrecked by a hard and intolerant temper or attitude, by dogmatism, by lack of sympathy with others of different views.

Nothing is so pitiable as the removal from a field of work abroad of a woman, even of a leader among many women, of one who is most high minded and most devoted, but who becomes impossible by wilfulness and self-assertion and want of tact. Yet this is not an unknown experience alike among men and women.

II.—An expert speaks on reasons of failure in the mission field.

As to physical reasons—

(a) Ill-health, such as might arise anywhere.

(b) Overwork and over-exposure to climatic influences arising from lack of self-discipline.

(c) Overwork caused by delayed furlough resulting from an inadequate staff.

(d) Breaking natural laws in regard to sleep—"early to rise and late to bed"; a common habit among young missionaries.

(e) Neglect of exercise.

(f) Moral shock and strain arising from residence in native quarters, which are peculiarly trying in some mission fields.

Failures from temperament—

(a) The feminine weakness of thinking it possible and desirable to understand and be understood by all fellow-workers.

(b) Non-recognition by authorities of temperamental differences in human beings, and the

consequent importance of the occasional missionary "week end" as affording change of scene.

(c) Lack of some hobby as recreation.

(There is one point on which experts differ so remarkably that I will place their opinions side by side without comment.

1. "After many years of mission work in the foreign field, I can truly say that the missionary who breaks down in health from difficulties of work or climatic causes alone is very rare. I have seen deeply into the lives of many women, English and American, Church workers and Nonconformist workers, and I know that the over-wrought nerves, sleepless nights, and general breakdown are almost always the result of difficulties with fellow-workers. It is often difficult to distinguish between cause and effect. The medical man and I might take different views; he might say that the state of strain in which a missionary often gets is the result of climate. I have seen that it is much more often that strained relations with fellow-workers precede ill-health. Missionary life is much harder for women than for men. A man presents a much less highly sensitized surface; he takes his fellow-workers much more simply, and he is less critical. The man has more variety and change. The difficulty of strained relations between women workers is on the increase. Missionary

societies are making a *sine qua non* of educational attainments, and the 'higher-education' woman has a strongly developed personality; she is too conscious of her own powers to be able to fit in easily into the subordinate place which must be hers on arrival. Women of real power and high attainments are sometimes failures in the foreign field for lack of realization that there they are novices, and no amount of educational attainments are worth anything unless mixed with experience of the country to which they have come. To confess that the greatest difficulty of the foreign mission field for women lies with our own fellow-workers is humiliating, but it is true."

Here is the opinion of another expert, with quite as much experience, contradicting the above.

2. "All my experience goes to show that a breakdown in health due more to strained relations between fellow-workers than to any external cause is exceedingly rare—so rare that the one or two instances known to me stand out with all the distinctness of notable exceptions.")

Reasons of failure which may be called mental.

(a) Inability to acquire a language so as to think in it, and therefore to understand how a non-Christian thinks or does not think; and to discount pre-suppositions of the Western mind and standard.



But these causes generally result in a kind of inefficiency rather than in resignation of work.

Spiritual Failure.—This is rare ; where it occurs it is from abnormal physical causes.

It is worthy of note that study of the vernacular character is too severe a strain on some types of eyesight. Possibly more attention should be paid to this, and also to voice production in order to prevent throat failures.

III.—Another expert says, "I do not think our workers fail from lack of vision or of zeal or of competence. Where individual workers have not been a success it has been from character causes, self-centredness, temper, mistaken vocation under difficult climatic conditions. Then there is the downward drag of heathenism, the disappointment that it proves harder, not easier, to live up to the standard when they are labelled missionaries ; and the difficulty of realizing beforehand how much of what may be called unspiritual drudgery there is in a missionary's life."

IV.—A fourth says, on the general question, "Experience has convinced me that the supreme need is for women who in some measure live the Christian life among the people to whom they are sent. Therefore fountain springs of prayer and self-surrender, issuing in a life of love and of glad self-forgetful courtesy (for fellow-workers and

members of the household as well as for the women around) matter infinitely more than endowments, or talents natural or acquired. On the other hand, there is ample scope for the highest gifts of intellect and culture and powers of organization and leadership, provided always that they accompany the essentials named above and are not a substitute for them." The same hand points out a cause of sadness for the missionary in the general lack of missionary zeal among converts. "Women who have lately become Christians need to be urged to become 'missionary Christians' and centres for transmitting the Light and Fire they have received. For this reason there is need for diligent visiting of and correspondence with scattered and lonely Christians."

V. — Another woman of experience says, "Women's work should be preparatory to or supplementary to the work of the clergy, whether evangelistic or pastoral. It is a greater duty than to begin some new and seemingly more important work. Nothing should be undertaken unless there is some pastoral agency to lean upon. In all preparation of women for the Catechumenate, or Baptism, or Confirmation, or first Communion women should keep the clergy in touch with them. The clergy themselves should see the candidates and share the responsibility.

Women workers are tempted to go their own ways and work independently, and when the Christian women of the country neglect to keep in touch with the priests of their own country a bad precedent is set up for the Church of the future. Courage is also needed for constantly sifting and testing work. All such work must be up to the mark, but if it grows beyond its strength to be good work, then it needs to be cut down, and should be so treated. Women who have faced work abroad generally possess force of character, and unless they are careful they desire to dissent from others and get into the habit of so doing. In regard to attitude towards customs and religious ideas of non-Christians, women must live very near to God to possess that quick vision which saves them from acquiescence in doubtful or wrong customs, a thing quickly done and hard to mend."

I think that if this had been my concluding page it would not have been an unfair criticism that I had drawn a sombre picture of missionary life for a woman. The pitfalls seem to be the chief factor, the failures to take first place; I have really been attempting to impress women with a feeling that I have kept nothing back. I desire a character for honesty of statement above all else, therefore I have placed the least attractive aspect in the forefront. It is like visiting a hospital

in the town first and listening there to the tale of the doctor's experience. But after that visit you emerge into the streets and meet the thousands who are healthy and active.

You will note indeed that almost all the difficulties arise from the fact that women's work abroad must be in some sense community work ; that is, women must be grouped, and naturally they are, as a rule, far removed from other women of their own race. It is not given to every one to thrive in such an environment.

Given a good preparation for the special work to which a woman is called, there is no work more full of joy than that of a missionary. You can prove it by attending a "dismissal service" for those who are returning to a well-known and well-loved work. You will not see tears, but bright anticipation. Every missionary, too, whether man or woman, will tell you that the awful need of workers induces a fervour of desire to press on. A visit to the old home reveals competition among religious teachers ; out there the vacant spaces are so great that the one longing, so long as health lasts, is to stay on and do several people's work, and to give up furlough because the mission cannot afford the absence of any. Of course, prudence does not permit this self-oblation, but it tells of the joy that is to be found in tending the sheep that

are not of this fold. Above all, a missionary in a pioneer land where Christian privileges and education are woefully lacking, or in a non-Christian land, feels that she is obviously walking in the very steps of the Lord, seeking to save that which is perishing. By that phrase I do not mean to convey the old interpretation, which has, I suppose, entirely passed away, that human beings wholly ignorant of Revelation of God in Christ are in danger of punishment as though they knew and had rejected God. But men and women who know not God in Christ are being starved for lack of the true food of life, for lack of the great good tidings. And the longing to give that tidings and the life which has been built up on that tidings, the best side of Western civilization where it can be transplanted, this longing transmutes life into a joy.

And yet, although I am repeating myself, a woman, whatever her work, must be a missionary at heart; the main object must be to bring others to Christ. There are many disappointments. At times it seems as if progress were impossible. A very wise Bishop has said that the hopeful missionary of twenty years' standing is not a common experience. It means at least this, that without hope in God, without holding the hand of the Master, as it were, in daily life, fervour and joy will not last. But with close, personal, intimate union

with God, I defy hope to take to itself wings. I expect to find Bishop Andrewes' phrase true—That we bless God "for the fervour of the aged." It is from them that we hear the deepest note ; it is the old soldier who never loses heart. The joy deepens, the light of the true missionary's life grows brighter, and throws a more cheering beam the longer it burns ; it is to this happy life of service to which women are called as a sign of their gratitude to Him who has uplifted them and will continue to uplift them as the world goes on its course.



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